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THE MORAVIANS COMPARED AND DETECTED.

By the AUTHOR of
The ENTHUSIASM of METHODISTS
and PAPISTS compared.

I will shew the Nations thy Nakedneſs, and the Kingdoms thy Shame. Nahum iii. 5.

Βορβορεύμεθα, &c. We wallow indeed in the Mire, by publiſhing theſe Things. But leſt any one ſhould fall into the Mire of theſe *Heretics*, from mere Ignorance, I purpoſely and knowingly defile my own Mouth, and the Ears of the Auditors, becauſe it is *beneficial*. For it is much better to hear Abſurdity and Filthineſs in accuſing others, than to fall into them out of Ignorance. Much better to be informed of the Mire, than, for Want of Information, to fall into it. *Cyril.* p. 53. *Lutet.* 1640.

LONDON,
Printed for J. and P. KNAPTON, in *Ludgate-ſtreet.*
MDCCLV.

PREFACE.

Count Zinzendorf hath obſerved, "That *Oppoſition* hath made the *Moravians more conſpicuous* than they would otherwiſe be." His Obſervation is juſt; and for this very Reaſon I have publiſhed this ſmall *Tract*. And, indeed, ſince Mr. *Rimius* publiſhed his "*Candid Narrative* of the Riſe and Progreſs of the *Herrnhuters*, commonly called *Moravians*, or *Unitas Fratrum*," theſe *filthy Dreamers* have been ſo evidently *detected*, their Immoralities and Impieties ſo *manifeſted unto all Men*, that their *Shame* is ſufficiently *conſpicuous*; and no ſerious and good Perſon, no ſincere *Chriſtian* eſpecially, can look upon them in any favourable Light. Max. p. 286.

Nor is it leſs *Honour* to Mr. *Rimius*, than *Diſgrace* to the *Moravians*, that he hath given an Account of their *Tenets* in the *expreſs Words* of their own *printed Sermons*, and other *Writings*; thoſe of *Count Zinzendorf* in particular. So that no *Unfairneſs* can be laid to his Charge; and his *Tranſlations* are ſo *accurate*, that we don't find him accuſed of any *Miſtake*, wilful or undeſigned, on that Score.

And what a *ſhocking Scene* hath here been opened? What a View of the moſt *profli-*

gate Doctrines and Practices, void of all *true Religion*, *Morality*, and common *Decency?* Such groſs *Obſcenities*, and even *blaſphemous Imputations of Impurity on the Deity*, are divulged, as would hardly have gained Credit, had they not been avowedly maintained, as it were, upon an open *Stage*, by the *principal Actors and Directors.*

Could any thing *material* have been offered in *Juſtification* of theſe impious Extravagancies, I preſume it would have appeared in " the *Ordinary's Remarks* upon the Manner of his being treated in Controverſy ;" which, ſince the *Narrative of Mr. Rimius* came out, hath been " tranſlated from the *High Dutch*, with a *Preface by John Gambold, Miniſter of the Moravian Chapel in Fetter-lane.*" But both theſe Performances, *Remarks and Preface*, (as far as one can diſcern through their cloudy, intricate, and myſterious Manner of Writing) inſtead of a *Juſtification of themſelves*, or *Confutation of their Opponents*, imply and diſcover a ſtrong *Proof of the Articles in Charge.*

Mr. *Gambold* alſo publiſhed, a few Years ago, " *Maxims, and Theological Ideas, &c. extracted out of Count Zinzendorf's Diſcourſes.*" This Book was reviſed and corrected by the Author, the *Count* himſelf. Mr. *Gambold* tells us in the *Preface*, " Every one has heard, in *ſome Light* or other, this

this *noble Perſon's* Name mentioned. To judge *impartially* of him, we are to look back at what he has *preached* in a Courſe of ſeveral Years; eſpecially ſince the *Diſcourſes*, by their Nature and Circumſtances, were ſuch a *free Pouring-out of his Heart.*" Agreed: We join Iſſue.

And hence his *noble Perſon* will undoubtedly be ſhewn in his *true Light.* Or, to borrow his own Expreſſion, we ſhall have "a juſt Picture of the preſent Ordinary of the Church, known by the Name of *Unitas Fratrum.*" But then, if we would judge *impartially*, we muſt take in the Paſſages of his *Sermons and Diſcourſes*, *extracted by Mr. Rimius*, as well as thoſe *extracted by Mr. Gambold.* For though Mr. *Gambold* has *retained* in his *Maxims* ſeveral of the *Count's* wild, fanatical, and pernicious Tenets, and even ſome of his *Impurities and Blaſphemies*, he has taken Care to *leave out* the greateſt Part of his *Patron's* laſcivious Sentiments and Expreſſions, his *ſpiritual Carnalities and devout Obſcenities.* Which is much the ſame Thing, as if he had caſtrated *Petronius*, by leaving out his *filthy Paſſages*, and then told the World, that *Petronius* was a *chaſte Writer.*

The *Methodiſts* having now, for certain Reaſons, no Fellowſhip with their *old Friends*, and War being mutually declared, a *Pamphlet* has been publiſhed, intitled,

" The Contents of a *Folio Hiſtory of the Moravians*, &c. with ſuitable *Remarks*; by a *Methodiſt*." This is ſuppoſed to be Mr. *Weſley*; who is likewiſe thought to have publiſhed ſome of the " *Moravian Hymns*; which, as he obſerveth, have no Affinity at all to that *old Book called the Bible*."

Mr. *Whitfield*, who once admired the *Moravians* on account of their *Simplicity*, hath gone further; and publiſhed what, in ſeveral Reſpects, may be called a *Supplement to Rimius*, in " *An Expoſtulatory Letter to Count Zinzendorf*." He ſeems to have been no bad *Spy* upon the Conduct of the *Count* and his *Brethren*; having diſcloſed, and I am perſuaded faithfully, Variety of their *Secrets*; and made the World better acquainted with " the *Moravian Cheats*; their diſtreſſing, if not totally *ruining*, numerous Families; and introducing a *Farrago of ſuperſtitious and idolatrous Fopperies*."

Mr. *Andrew Frey* hath likewiſe obliged the World, by his " True and authentic Account of the *Moravians*;" in which he hath acquainted us with the Occaſion of his coming among them, and the Reaſons why he left them.

He was an *old Anabaptiſt*; ſomething, I think, *enthuſiaſtical*, *but well-meaning and pious*: " Highly offended at their impious Doctrines, their Lewdneſs and Debaucheries,

riotous, diſſolute, and idolatrous Practices, *&c.* And having been an *Eye-witneſs* of their ſcandalous Immoralities and Impieties for ſeveral Years, he hath *honeſtly* laid them open to the World."

Theſe ſeveral *Treatiſes*, with one or two more taken Notice of in the *Appendix*, I have ſeen, and ſhall endeavour to make a proper Uſe of them, as they afford ample *Materials for drawing up a Charge againſt the Count and his Herrnhuters.* But Mr. *Rimius* ſhall be my *chief Guide*; who having fairly and effectually *detected theſe Moravians, from their own Writings*, but not *paralleled* them, I ſhall take this Taſk upon myſelf, by *comparing* them, Step by Step, with the *moſt infamous and profligate Heretics* that ever trod the Ground.

For I would not have the *Reader* imagine this Diſpute to be a *Trifle*, or of no *great* Concern; or that the Difference between *us* and the *Moravians* ariſeth from different *Church-Ceremonies, different Opinions*, and *diſputable Doctrines*, between one *Community of Chriſtians* and another. No. The *Truth*, and very *Being of Chriſtianity* itſelf, are concerned. And the *eſſential* Point is this, '*Whether the Goſpel of Chriſt and his Apoſtles is to prevail, and be our Rule of Faith and Manners, or the Doctrine of Simon Magus, and his Followers.*' This I affirm to be the Caſe. I ſpeak it with the

utmoſt Serioufneſs, and according to *ſtrict Truth*. And if I do not prove my Point, I deſire no Pardon or Allowance, and muſt let *Parallels* alone for ever.

Accordingly, for Proof that the *Moravians* are not *ſingular* in their *Tenets*, or *Practices*, and by no means *Originals*, as the *Count* in his Vanity pretends, by the *new Period*, I ſhall be obliged to fetch my *Parallels* from *Simon Magus*, the Father and Founder of *Hereſy*; and from his ſucceſſive Diſciples and Followers, *Baſilides*, *Valentinus*, *Carpocrates*, *Marcus*, *Marcion*, *Cerdo*, *Epiphanes*, *Montanus*, &c. That theſe were *Heretics*, and *Heretics* of the *worſt* Kind that ever defiled and diſgraced the *Chriſtian Name*, is allowed by all Denominations of *Chriſtians*. And it will plainly appear, that *Count Zinzendorf* (the Head and Heart, the *Simon Magus of the Moravians*) hath been their faithful Diſciple, and *adopted their Plan*; more eſpecially their *Plan of Impieties*, *Impurities*, *and Blaſphemies*.

Some of theſe lived in the *firſt Century*, and even in the *Apoſtles* Days. But the *ſecond Century* was moſt fruitful in the Production of this *Generation of Vipers*. And we muſt receive our Knowledge of their abominable Tenets from the *early Eccleſiaſtical Writers*: Such as *Irenæus*, that exact Inquirer into Doctrines, who was followed by *Clemens Alexandrinus*, *Tertullian*, *Euſebius*,

Euſebius, Epiphanius (who is the moſt copious) Theodoret, and many others. And if any of theſe *Fathers* have charged any of the *Heretics wrongfully*, (which I ſee no manner of Reaſon to ſuſpect) the *Count*, however, flounceth into all, and has drawn out the very *Dregs*, the worſt that has ever been imputed to theſe *Gnoſtic Heretics.*

By ſome Expreſſions of Mr. *Rimius* and *Count Zinzendorf* himſelf, it appears, that a ſtrong *Similitude* has already been obſerved between the *Moravians* and *ancient Heretics.* And perhaps ſomething of this Nature may have been *publiſhed* by ſome *Proteſtant Divines Abroad*; but what, or where, or by whom, I am entirely a Stranger. Nor do I know of any thing of this Nature publiſhed in our *own Country.* Were I Maſter of the *German Language*, in which the *Count's voluminous Works* are printed, Matter enough would probably be found for *more Parallels* from the ſame *Heretics, who confounded Chriſtianity with Paganiſm.* And yet, in what I have ſeen, I have *omitted* ſundry Points of *Compariſon* merely to avoid *Prolixity*; judging what I have tranſcribed to be a ſufficient *Diſcovery of Moravian Abominations*, and of the *Ordinary's ſtealing all his corrupt Matter for inoculating his Patients with the foul Diſeaſe.*

Some of my *Compariſons* will occaſionally be taken from thoſe *Neſts of Uncleanneſs*,

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the Heathen Myſteries, into which ſo many of the *Gnoſtic Heretics* were *initiated*, and whence they ſeem to have derived moſt of their *Fedities*. And this doubtleſs is one Reaſon, why the *Fathers* looked ſo narrowly into the *Myſteries*, which laid the Foundation of the moſt *abominable Hereſies*. *Popery* too will come in for a Share; as never failing to coincide, in ſundry Doctrines, with any wicked and *heatheniſh Inſtitution*.

Of what *dangerous* Conſequence the *Moravian Syſtem* is to *Government* and *Civil Society*, appears by their progreſſive Multiplicity of Prevarications, Lies, Frauds, Cheats, and juggling Impoſtures, (greatly detrimental to *Princes* and *States*, as well as ruinous to *private Perſons*) which have ſo plainly been proved by Mr. *Rimius*, and others, particularly in "the *Hiſtory of the Moravians*, very lately publiſhed, from the public Acts of *Budingen*, and *other authentic Vouchers*." Of this Nature are "their devouring the whole *Subſtance* of any *wealthy Convert*, and declaring that the *Society* may ſay to a *young rich Brother*, 'Either give up all that thou haſt, or get thee gone." ——"Sending away any of their *Society* to the remoteſt Parts of the World, at a Minute's Warning, by the Authority of the *Saviour*, who will have it done in *Poſthaſte*:" Whereby any, though his Majeſty's Subjects, whom they *ſuſpect*, or that *diſlike* their

their Proceedings, or, for *prudential Reasons*, muſt be *married up*, or may *diſcover* any of their Iniquities, are inſtantly ſent into *Baniſhment*, and condemned to *Tranſportation*; not for any *Crime*, but for their *Virtue* and *Duty*. Which is more than all the *Authority of Great Britain* can do, for any *Crime*, without *an open and legal Trial*: —Making *Marriages void*, though before *contracted*, unleſs the *carnal Cohabitation* has been performed *in the Preſence of the Elders*.—Seducing Men's *Wives and Daughters*, and then keeping them by Force, or ſending them out of the Way; and allowing no Power on Earth to *reclaim* them, though the *Parents* beg it on their Knees: —Taking away the *natural Authority of the Parents*, and making their *Children diſobey* and renounce them, under Pretence of *obeying the Saviour, the Father that created them*;" thereby making the Fifth Commandment of no Effect.——"Sometimes *bribing*, and ſometimes *threatning* States, as Occaſion ſerves, and denouncing *Argumenta Regum*, if they are oppoſed; and telling *Princes*, that ſuch or ſuch a Place in *their Dominions*, was founded by the *Saviour* for his *Theocracy*; which he won't fail to maintain."——Theſe Things have been proved upon the *Moravians*, both as to *Doctrine* and *Practice*, by divers *Inſtances*. And that in Fact they claim an *Independency*

dependency on Government, appears from
Rim. p. 125. the " Letter to the *Regency of Büdingen*, from *the Count and his Brethren*, wherein it is ſaid, in plain Terms, ' That all the *Sovereigns* on Earth *muſt* conſent to the *Theocracy in the Moravian Brotherhood*, or have no *Brethren* in their Dominions." I need not add, that *Theocracy* ſignifies an *immediate Government by God*, which of Courſe *excludeth all Civil Authority*.

But leaving Matters of *Civil* Concern to the Conſideration of the *Legiſlature*, I content myſelf with *detecting and paralleling what immediately affects all true Morality and Religion*.

In Proſecution of my Subject there will ariſe one Thing, which may ſeem to ſtand in Need of an *Apology*. I mean my expoſing to the World the *Moravians groſs Obſcenities, in their own filthy Words*; which may be *offenſive to a chaſte Ear*. But I perſuade myſelf that no *Apology* is neceſſary, or even proper; and my *Motto* from one of the *Fathers* may partly confirm my Opinion. —Is it fit that the moſt ſcandalous Violations of *Purity*, and *undefiled Religion of Chriſt*, ſhould be chaſtiſed, or is it not fit? —Should *evil Men and Seducers, certain Men crept in unawares, and turning the Grace of our Lord Jeſus Chriſt into Laſciviouſneſs*, under the Maſk of *Religion*, paſs unnoticed, or ſhould they not? There lies

little Difficulty in anſwering theſe Queſtions. And if a Man thinks himſelf under an Obligation to oppoſe the Progreſs of theſe *horrid Enormities*, he will, I apprehend, be equally obliged to produce the *very Words* of the Offenders. *The Trial of Count Zinzendorf and his Moravian Brethren, for inexcuſable Obſcenity, Profaneneſs, and Blaſphemy, comes on before the Public*; and how ſhall we *prove the Charge regularly*, without producing their *own Words and Expreſſions?* Should we charge them in *general* with theſe Crimes, and not bring *particular Proof* from their *expreſs Words*, they would, according to their Cuſtom, call it *Calumny* and *Lies*. Should we cloathe their impure and wicked Seutiments in more *decent and modeſt Terms*, we ſhould *betray* our Cauſe, the *whole Truth* would not appear, nor the *Public* be enabled to form a *right Judgment*. Nay, the *Moravians themſelves*, if diſpoſed to *defend their Doctrines*, might have Reaſon to complain (as they have done before) of '*torturing their Words to a wrong Senſe.*' And accordingly, *out of thine own Mouth will I judge thee*, is both the *faireſt* and moſt *uſeful* Method. This will cut off all Handle of Complaint with reſpect to *Slander* and *Miſrepreſentation*; — will clearly ſhew what Sort of *Tenets* are eſpouſed by theſe *ſtrolling Sectaries*;—and what Sort of *Perſons* are almoſt *adored* by their Follow-

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ers. Whereby thoſe among them, who are not entered into the *Depth of their ſatanical Myſteries*, may be prevailed upon to *retreat*; and thoſe who have *no Communication* with them, to keep their Diſtance, to preſerve themſelves *pure, and not to touch the unclean Thing*.

With reſpect to the *Settlement of the Moravians in theſe Kingdoms*, it ſeems to have been *ſurreptitiouſly obtained*, under the Pretence of their being a *peaceable* and *innocent* Sort of People. And *peaceable* probably they will remain, while they are permitted, without Controul, to ruin Families, and *riot in their Debaucheries*. But as to their *Innocence*;—the direct *contrary* has been proved by Mr. *Rimius* beyond Contradiction; ſuch Iniquity and Filthineſs laid open, as ought to make them *an Abhorrence to all Fleſh*. And this affords very reaſonable Hope, that they will ſoon be obliged to make *Reſtitution of their ſtolen Goods*; and even be compelled to *emigrate*, as hath been found neceſſary in *other Countries*. *A continued Encouragement of this wicked Generation*, muſt bring ſuch a *Reproach on the Nation*, and call ſo loudly and juſtly for *divine Vengeance*, that we humbly ſubmit it to the *Wiſdom of the Nation*, and thoſe who have *Power*, whether the *unclean Spirit ſhould not be caſt out*. They might have Leave to enter into a *Herd of Swine*, as the fitteſt *Settlement for Impurity*.

DIREC-

DIRECTIONS concerning the *Marginal References.*

Rim. Signifieth the *Candid Narrative* of Mr. Rimius. 1ſt Edit.
Pref. His *Preface* to the Narrative.
Append. His *Appendix* to it.
Fol.Hiſt. Contents of a *Folio Hiſtory* of the Moravians.
Hymn. Select *Moravian Hymns.*
Rem. The Ordinary's *Remarks.*
Pref. Gambold's *Preface* to the Remarks.
Max. Gambold's *Maxims* of the preſent Ordinary.
Whit. Whitfield's *Expoſtulatory Letter to the Count.*
Frey. True and authentic Account by *Andrew Frey.*

With regard to the PARALLELS.

Iren. Irenæus, Edit. Grabe. *Oxon.* 1702.
Clem. Alex. Clemens Alexandrinus, Edit. Potter. *Oxon.* 1715.
Tertull. Tertullian, Edit. Rigaltii. *Par.* 1675.
Epiph. Epiphanius, Edit. Petavii. *Colon.* 1682.
Theodor. Theodoretus, Edit. Sirmondi. *Par.* 1642. Vol. 4tum.
Min. Fel. Minucius Felix, Edit. Ouzelii. *Lug. Bat.* 1672.
Other Quotations will be clear.

ERRATA.

Page 3, in the Margin, *for* Iren. *read* Epiph.
14. line 5. *for* Lumblein, *read* Lamblein.
16. l. 20. *leave out,* to uſe.
l. 25. *for* Jugde, *read* Judge.
34. l. 19. *for* Carpocrations, *read* Carpocratians, *and ſo elſewhere.*
42. l. 27. *for* pietiſcally, *read* pietiſtically.
46. l. 5. *read* Inclination.
l. 26. *after* by it, *add* "
56. l. 25. *read* Valentinianos.
86. l. 5. *read* Greeting.
87. l. 14. *after* Sermons, *add* "
96. penult. *for* whereas, *read* where, as.
98. l. 8. *for* Leg'd, *read* Legs.

THE

MORAVIANS

COMPARED, etc.

SECTION I.

THE *Preface* to this Tract hath ſufficiently acquainted the *Reader* with my *Intention:* Which is, to draw a *Compariſon* between *Count Zinzendorf and his Society*, and the *Ringleaders and Diſciples* of the moſt *Infamous Antient Heretics.* But that I may not be thought to take *Advantage* of our *Moravians* at firſt ſetting out, I ſhall leave the *Reader*, if he pleaſeth, poſſeſſed in their *Favour*, by relating the *Good and Great Character*, which the *Count* and his *Aſſociates* have given of themſelves.

The *Illuſtrious Count*, if he deſerves any Credit, is "*Animal ἀκέραιον, an inoffenſive, harmleſs Creature*; of ſuch *Integrity and Veracity* as to ſay, that when a Matter of Fact is aſſerted by me, the *Reader* may with more Security believe *me*, than my *Adverſaries.* He is a man of ſuch *Value* Rem. p. 41.

and Importance, that he never had his Equal.—He permits himſelf to be called by the Community, *The Angel of the Church of Philadelphia.*—*He*, and all the *Teachers*, are *Miniſters of the H. Ghoſt, living Images of the Saviour, and receive all their Orders from Chriſt himſelf.*—His *Congregation* are the *Spiritual, the Elect*; *pretious, innocent Lambs*; *the Church of the Lamb, the Church of Blood and Wounds*; *a People, never whereto were ſeen the like. All of them are the Knowing ones, all to a Man wiſer than any of their former Teachers. They are the Infallible Declarers of the Saviour's Will*; *in Compariſon of whom Evangeliſts and Apoſtles were but ignorant Perſons.* —They are ſuch Favourites, that *the Saviour's laſt Advent in this preſent World, will be his coming into ſome Congregation, Meeting-room, &c. to be again, as he once was, with his Diſciples.* —*They are the Hundred forty-four Thouſands of God marked on their Foreheads*; *whereof St. John makes Mention in the Revelations*, Ch. vii. 3. and xiv. 1. *They are People to be depended upon, having received a Hook into their Hearts, which by a Thread is faſtened to the Saviour's own Heart above.*" [Perhaps there may be ſome Danger, that *God will put his Hook into their Noſe, and turn them back by the Way by which they came.* Iſa. xxxvii. 29.]

Frey, p. 26.

Rim. p. 13.

Append. p. 8.

Max. p. 75.

Rim. p. 13.

Max. p. 258.

Theſe

These are high *Titles and Privileges*; and so is their *Assurance of Salvation*. But *higher Glory* awaits them; beyond what appertains to any of *Human Race*. For, "on the Great Day of *Judgment*, the *Herrnhuters* will not be placed on the *Saviour's Left Hand* among the *Goats*; that is to be understood of course: Nor among the *Sheep on the Right Hand*, a Place of Honour too mean for them. *Count Zinzendorf* tells us, that the Words, *Holy Angels coming with the Saviour in his Glory*, denote the *Herrnhuters*, who will be those *Saints* that accompany him." What the Count addeth, may justly be deemed a surprizing Instance of his *Goodness and Charity*; "In case those People, who do *not die Herrnhuters*, would but think favourably of them on their *Death-bed*, they would *possibly* meet with *Mercy on the Day of Judgment*."

Rim. p. 54, 55. Max. p. 85, 86. Rim. p. 55.

PARALLELS.

As the several *Schools of the Gnostics* taught their Followers the same ambitious Tenets, which will more properly appear in the Sequel, I shall here only produce an Instance or two from *Epiphanius*, who reciteth the Doctrine of *Valentinus* to this Purpose; "That *Christ* had a Production for this Cause alone, that he might come and save the *spiritual Seed* that was from above;

Iren. p. 171.

and haply ſome of the *natural* Kind, pro-
P. 190. vided they lived righteouſly. — That *they* ſhould be carried up, and diſtributed among the *Angels*, who were the *Guards of Chriſt*."
P. 264. " Hence ſome of them (the *Heracleonites*) thus inſtructed their *Followers*; — When after Death you fly away to the *Principalities and Powers*, uſe theſe Words to them, 'My Origin is from him who was before all, and I go again to my own from whence I came.' And any of them ſaying this, will eſcape the *Powers*, and be carried up among the *Guard Angels of the Creator*."

MORAVIANS.

§ 2. Whether our *Moravians* have a *juſt Claim* to theſe *Titles of Honour*, may appear from their *Writings and Doctrines*. I mean, as often as we can get them *out of the Clouds*, and find them ſpeaking an *intelligible Language*. For though in ſome Points they are ſufficiently *clear*, yet, as to
Rim. p. 33. others, " it is no eaſy matter to come at the *Tenets of this Sect*, on account of the great *Obſcurity* affected by their *Teachers*; who make it their Study to ſpeak, and write, that they may not be underſtood." For, it ſeems, they have certain *Divine Myſteries*, which muſt not be expoſed to Light, or divulged among the *Profane Ones*; thoſe who are not *initiated into the Blood-and-Wounds Theology*. None ought, nor can know the *interior*

interior State of their Affairs, but ſuch as are Members of the *Count's Sect*. Not only the *Count* himſelf is remarkable for his cloudy, myſterious, and intricate Manner of Writing, but in general, and for *ſpecial Reaſons*, they affect a *Secreſy*, and are very *cautious* and ſhy of declaring themſelves. " 'Tis as much neceſſary, ſaith the *Count*, to ſpeak *paradoxically*, and to expreſs the *Divine Truths*, to all ſuch as are not *initiated* into the *Myſtery of the Theology of Blood and Wounds*, in a Manner that they may not be able to repeat them, as it is neceſſary to form a Character, which another cannot imitate; or to write a Hand, which a *too curious* Perſon ſhall not give himſelf the Trouble to read.—If the *Saviour* ſhould intruſt ſomething to one or other of his *Servants*, 'tis enough that he alone knows it; if mentioned on any Occaſion, it muſt be ſo contrived, that the *Hearers forget* it again preſently, and juſt retain ſome *half-dark Idea*."

Rim. p. 33.

Max. p. 95.

Many even of their *own Members*, who are *new Proſelytes*, and (as they uſually ſpeak) *not yet fitted to their Plan*, muſt be kept in the Dark, and not admitted to their *Secrets*. " They have *Ceremonies* reſerved for *profeſſed Members*, *initiated into the moſt ſecret Myſteries of the Society*; and whereof great Care is taken not to ſpeak to the *Neophytes*, or *new Converts*, and even not to

Rim. p. 69.

P. 74. the *Common Sort of Brethren.*"——This making a *Myſtery* of their Doctrines is the *Characteriſtic of Herrnhutiſm.*

PARALLELS.

Iren. p. 99. Thus *Baſilides the Heretic* teacheth: "They know all, and penetrate all; themſelves being inviſible, and unknown. Know yourſelf, ſay they, but let Nobody know *you.* The *many* muſt not, and cannot know their Affairs; but only one of a Thouſand, and two of Ten Thouſand.——'Tis not in the leaſt proper for them to *blirt out their Myſteries*, but to retain them *in Silence.*" [Or *becauſe of Sige*, διὰ Σιγῆς, on account of *Mother Sige*, who puts her Finger on her Mouth, and enjoins *Taciturnity.*]

Tertull. p. 250. *Tertullian* ſays of the *Valentinians*, "Nothing is more carefully obſerved, than to *hide what they preach*; if they may be ſaid to *preach what they hide.*——They intruſt nothing to their *Followers*, till they have made them *their own.*"

Epiphan. p. 179. "All which, becauſe all are not fit for ſuch Knowledge, muſt not be ſpoken plainly, but *darkly and myſteriouſly.*"

Theſe *Heretics* were for the moſt part initiated into the ſcandalous *Egyptian Myſteries*, wherein the ſame Rule was ſtrictly obſerved; as *Jamblicus* ſpeaks, and almoſt in the *Count's* own Words, "What belongs ſeldom and lately to one, towards the

Jambl. Gale, p. 135.

End

End of his ſacred Office, this we ought not to diſcover in common to all, no, nor to ſuch as are but newly entered into the *Myſteries*; nor even to ſuch as are got half Way."

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§ 3. One of their *peculiar Secrets* is that of the *Godhead*, or *Doctrine of the Trinity*. And therefore we are not to expect their preciſe Notion of it. The *Count* informs us, "That the Knowledge of the *Father* is not an Affair for the World; and that the *Myſtery of the Trinity* muſt not be promulged to the World." And elſewhere, "We might have juſt Reaſon to uſe more Reſerve in ſome Things. The Doctrine of a *Trinity* was intended to be imparted as a *Secret*."

Rim. p. 21.

Max. p. 291.

So much however his *Lordſhip* hath pronounced *negatively*;—"The received Notion that *God the Father is our Creator, the Son our Redeemer, and the H. Ghoſt our Sanctifier*, is a *falſe* Doctrine, and one of the *capital Errors* that reign in *Chriſtendom*: — *Creation and Sanctification* ought not to be aſcribed to the *Father* and to the *H. Ghoſt*. — The received *Theology* among *Chriſtians* is good for nothing elſe, but to amuſe *Dogs and Swine*."——"The *Apoſtles*, to avoid *Idolatry*, did not *baptize in the Name of the Father, Son, and H. Ghoſt*,

Rim. p. 38.

P. 43.

Max. p. 232. but in *Christ's Name only.*" "As the *Apostles* had learned to be *cautious*, so it did not come into their *Minds* to *baptize distinctly*; notwithstanding the Words, *Matt.* xxviii."—Our *Saviour*, who always spoke *very simply*, did not so watchfully put in a *metaphysical Caution* in behalf of the *Divine Unity*, as St. *John* had Occasion to do afterwards, *these Three are One*, 1 John v. 7."

The Count, indeed, gives us a *Hint*, in his dark Manner, of *Three* concerned in the *Godhead*; to which he compareth his Append. p. 20. own *Society*. "*These* take the Oeconomy of the *Three united in Matrimony* for the most perfect Copy of *God*, who is the *Primary Society*. No *Simile* puzzles more the Head, than *we*, *a Drop*, *compared with the Sea of Godhead.*—The *Church is a Picture of it in Miniature*. And what an Honour is it for *us*, that every poor *Mechanic* with his Family may be a *Copy of that Pattern above*, and a *Church Hierarchy* in small?"

PARALLELS.

The Count's dark Piece is a *Copy of the Pattern* charged upon the *old Heretics by Tertullian*; for which, too, they were obliged to the *Platonists*. "Our Heresies, too, are borrowed from *Philosophy*. Thence their *Eons*, and I know not what *Forms*, and *Valentinus's Doctrine of a Trinity in Man*."

Tertull. p. 204.

MORA-

MORAVIANS.

§ 4. Under this *Incertitude*, let us ſee what the *Count* advanceth more *diſtinctly*, concerning the *Perſons in the Deity*: "As to the *Father*, he was an *unknown* Being before the *Incarnation of Chriſt*: — *Forty Times* paſſed before his Name was uttered. —*Jeſus* was the only *Lord* known under the *O. Teſtament*.—Nay, 'tis for his Sake we turn our Meditations upon his *heavenly Father*. If *he* had not ſpoke to us about ſuch a thing, we ſhould not have lent much Ear to it."——But after the *Creator* aſſumed *human Nature*, he made to his Children this *Propoſal*; "You muſt again have a *Deity*: I will aſſign you one. I have (which I *now firſt* give you Information of) a *Father* who begot me."—"Hence, ſays the *Count*, in *public Meetings* we do not often uſe the *Lord's Prayer*; becauſe the *Hearers* in general join therein, meaning thereby the *firſt Perſon of the Trinity*. Hence we direct all, except the *Experienced*, to that *only God, the Maker of the World, the Son*."

App. p. 20.

Max. p. 34, 99.

Max. p. 188.

"I aver to have heard the *Count* ſay theſe Words, '*What the* ſanctified Tribe chatter about the inward Life of *God* is mere Fanaticiſm; *and as to praying to God the Father, it is no whit better than praying to a wooden, or ſtone God*."

Frey, p. 53.

"As

Rim. p. 39. Max p. 166. "As long as thou doſt not believe in the *Lord Jeſus*, and keepeſt to a *God the Father*, invented by thyſelf, and who is not permitted thee, *thou takeſt God's Name in vain.* For he is not thy *God*, he is not given thee to be thy *God.*—Such a Perſon doth not differ from a Servant of *Jupiter*, *Mercury*, *Apollo*, or other great *Hero*, to whom the *Heathens* gave the *Title of God.* The Miſtake proceeds from not comprehending that *it is Honour enough for the Father to be the own and ſole Father of God, the Creator of all Things.*"

Max p. 67. "Men muſt be directed firſt ſingly to *Jeſus*;—at laſt it will come to their Remembrance, that he has *a Father*, and has told us that he is *our Father* becauſe of our Rim. p. 39. Relation to him."——"The *Devil* is the Inventor of this *Theology*. His Artifice is to conduct them round about the *Saviour*, and ſhew them the *Phantom of a Father*; that they ſhould think, as the *Jews* did, that this is their *God.* Thus the *Saviour* ſhall not get them."

Nor is this ſufficient for the *Count*, unleſs he be allowed to *viliſy the Apoſtle*, for divulging to all the World that Saying, "*To* Max. p. 116. *us there is but one God the Father*, &c. For hereby a large Sect in *Chriſtendom* has for- P. 117 tified itſelf in a *Falſhood.*"——"Even the *Saviour*, ſimply *as Man*, had of courſe the *ſame God* as all Mankind have, namely, *Himſelf.*

Himſelf.— But as a *Brother of Believers*, i. e. *Herrnhuters*, he had the *Father for his God.*—For *as yet*, he himſelf being the *ſole God of the World*, none but his *few believing Members*, from Age to Age, are capable of the *Privilege to call his Father their God.*"

PARALLELS.

Irenæus ſays of the *Valentinians*, " They have a certain *perfect Eon*, or *God*, among the inviſible and unnameable Altitudes, whom they call the *Propator* (the *Firſt Father*, or *Grand Father*) and other *Gods*, who are kept in Silence, and not known."—— Iren. p. 7, 9, 96.

" They ſo interpret the *Scriptures*, as if the *true God was unknown* before the coming of our *Lord*; and that they themſelves firſt midwived the Knowledge of him into the World."—" And this was a *Secret*, which the *Valentinians* onely were fit and worthy to know."——The ſame Author chargeth the *Valentinians* with a *Lie*, for ſaying, " That *Chriſt* told the *Eons*, ſeek not *God*; for he is unknown, and ye ſhall not find him."——According to the *Heretics*, " the *Father* was *altogether unknown*; and therefore *Silence* concerning him was enjoined." ——They ſay, " That *Bythos (the Great God)* lay hid for an *infinite Number* of Ages;" but the *Count* knows the exact Number, " *Fourty-two Times* before his Name

P. 85.

P. 177.

P. 13.

P. 301.

Epiphan.

Iren. p. 10. Name was uttered."——"Νοῦς (or *Mind*) would fain have communicated to the reſt of the *Eons* what he knew of the *Father*; but his *Mother Sige* interpoſed, ſhe who preſcribes *Silence* to her *Heretics*."

Tertull. p. 205. What the *Heretics* ſay of not finding the *Father*, and what *Tertullian* objects to them, "as by Fraud, Illuſion, and *Phantom*, ſeducing the Simple into a Diſbelief of the *Creator*, whom they teach to blaſpheme, *&c.*"——This the *Count* artfully reverſeth, by making the *Devil* ſhew a *Phantom of the Father*, that ſo the *Son* might not get the Inquirers.

As to his *vilifying Apoſtles*, &c. *Compariſons* will follow in a more convenient Place.

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§ 5. The *Father* being thus degraded, let us ſee what the *Count and Society* teach concerning the *H. Spirit*.

Rim. p. 40. "The *H. Ghoſt* is called by the *Herrnhuters* the *eternal Wife of God*, *the Mother of Chriſt and of the Church*." *Count Zinzendorf* looks upon this Change in the common *Theology* as *important* and *neceſſary*; complaining of People's groſs Ignorance of the Perſon of the *H. Ghoſt*, and of *Divines* committing in this Article a very palpable Omiſſion.—"The *Children of Grace* have a careful *Mother* amongſt the *H. Trinity*, and

alſo

alſo a dear *Father*, and faithful *Bridegroom* of their Souls. And theſe three Things muſt be underſtood to be *ſubſtantially*, or *eſſentially*, and not in an *allegorical* Manner."—" There is beſides a *Mother* of the *Creator* of all Things; and the *Man Jeſus* entered into the Virtue of the *Spirit*, who is the *Mother* of all Things; and who conceived the *Man Jeſus* in the Womb of the *little Maid.— The H. Ghoſt is the Wife in the Godhead, the Mother of Chriſt, and of us.*"—— " When we have been directly unfaithful, and the wrong Thing muſt be looked on as Diſobedience to the *H. Spirit*, then that good *Spirit is grieved*; a Veil is drawn, that the *Father* may not ſee it; and the *Lamb* makes no Complaint, but remains ſilent. And thus, the *Count* aſſures us, Matters are rectified again through the *Mother's Compaſſion.*"

Append. p. 21, 22.

Max. p. 74.

p. 98.

[Sometimes, indeed, the *Moravians* transfer this *Honour* to the *Count and Counteſs*: " He is their *Papa*, and ſhe their *Mamma.*"] Theſe Words are uſed in giving the Benediction to dying People, " *God* the little *Papa* bleſs you, the little *Mamma* bleſs you."

Rim. p. 95.

App. p. 22.

In the ſame Strain run ſeveral of their *Hymns.*

O *Holy Ghoſt*, a *Mother* thou
Moſt ſuitably art nam'd.
For thy *maternal* Arms.—

Hymn 24.

This

Hymn 61. This tells me the *Mamma*
Mother of Jeſhua.
106. *Papa! Mamma!*
Your Hearts Flamelein,
Brother Lumblein.

The following *Hymn* celebrates, I preſume, the *Moravian Church, as Daughter of God and the Spirit, both Lady (or Wife) and Siſter of Jehovah*, i. e. *the Saviour.*

The Daughter's Reverence doe
Chriſteſs, and praiſe thee too,
Thou happy *Kyria, Daughter of Abijah,*
Ve Ruach Elohah, Siſter of Jehovah,
Manneſs of the Man Jeſhua,
Out of the *Pleura Hoſannah.*

We muſt indeed allow, that they frequently ſpeak of the *H. Spirit* in the *maſculine Gender*; and ſo, it ſeems, ought all *profane* People to do; or ſuch as belong not to *their Communion.* For, ſays the *Count*,

Max. p. 300. "*We* call him *Mother.* But onely the *Regenerate* are acquainted with him, or can uſe this Name."

PARALLELS.

Theſe delicate Sentiments of the *H. Ghoſt's being a Woman, Daughter, Mother, Wife*, &c. are to be found in great Abundance among ſuch *regenerate* Perſons, as *Simon Magus, Valentinus*, and others; who agree with *Zinzendorf* in this Doctrine, in order

to

to eſtabliſh their *Pagan Notions of the Generation of the Gods*, and introducing *Copulation and Luſt into Heaven.*

Sim. Magus, their *Prince and Founder*, (whoſe Character we read in the *Acts*, Ch. viii.) informs the World, "That his *Proſtitute Helena* was the *H. Ghoſt*, and *Mother* of all Things; by whoſe *Grace*, and not by good Works, Mankind was to be *ſaved*: and that ſhe was the *firſt Conception of God's Mind*, &c." Iren. p. 94. Epiphan. p. 56. Theodor. p. 192.

According to the *Valentinians*, "The inviſible and unſpeakable *Eon* is called *Propator* and *Bythos*; which *Bythos*, as by Seed in the Womb of *Sige*, begat *Nus*, whom they call the *Father and Beginning* of all Things.—She brought forth *Chriſt*, while in her State of *Separation from the Pleroma*.—She was the Mother of *him* and *us*."——Others ſay, "That he whom they call *Chriſt*, was the Son of the *firſt and ſecond Man*, and of the *H. Spirit*, *the firſt Woman*; and that the *Father and the Son both* lay with the Woman." Iren. p. 7. P. 50. P. 48.

"As to *Bythos* himſelf, their Opinions differ. Some ſay, he was without *any Wife*, being neither *maſculine* nor *feminine*, and ſo make him an *Hermaphrodite*. And theſe are ſome of the *modeſteſt of the Valentinians*. Others again give him *Sige* for a Wife. On the contrary, the *Ptolomæans* affirm, that *Bythos had two Wives*." P. 53. Epiphan. p. 168.

"The

Iren. p. 107. 130. 367. 32. "The *Spirit* among these *Heretics* went by different Names, *Ogdoas*, *Sophia*, *Terra*, *Jerusalem*, *and Lord in the masculine Gender*:—Is particularly called both *Prunicus* and *Prunica*; *Mother Prunica the bold*, and *Mother Achamoth*: — *Their Mother is a Woman from a Woman.*"——P. 12. "Sometimes their *celestial Beings* are neither *Male nor Female*; sometimes interchangeably either *Male* or *Female.*"

These *Heretics* likewise, for an Example to the *Moravians*, were secured from *God's Judgment* by the *Compassion of the Mother*. *Irenæus*, speaking of the School of *Marcus*, and of their lewd Doctrines and Practices, Iren. p. 61, & 92. relateth their Presumption; "That by Means of *Redemption* they become *invisible to the Judge, and cannot be caught.* But if he *should happen to catch them*, they are to use to use these Words in Prayer to *Mother Sophia*, 'O thou, who sittest with *God*, and the *mystical Sige* before the Ages, we account thee to be our Guide, *&c.*' The *Mother*, immediately upon hearing this, puts *Pluto's Helmet* upon them, that the *Judge may not see them*, and directly carries them away into the *Bed-chamber*, and delivers them to their *Spouses.*"——P. 450. "Thus when they die, they go to their *Mother* and their *Father.*"

We have another such *Prayer to the H. Ghost* in the spurious *Itinerary of St. Thomas*, coined by these *Heretics*; "Come, Mother

Mother of Mercies, Revealereſs of Myſteries, come, and ſo on."——In the ſame Manner *Tertullian* ſpeaks of the *Valentinians*; "They are quite ſecure as to their Tranſgreſſions, *Mother Achamoth favouring and fondling them.*" —— *Epiphanius* writeth the Opinion of the *Cainites* thus: "They highly praiſe *Cain*, the *Sodomites*, *Korah* and *Eſau*, as their near *Relations*, Men of the moſt *perfect and ſublime Knowledge.* When the *Creator* would fain have utterly deſtroyed them, he was not able to hurt them. For they hid themſelves from him, and were *tranſlated to the Eons above.* For *Sophia* took them up to herſelf, as being properly *her own.*" Tertull. p. 261. Epiph. p. 276.

The *Hymn* before mentioned, full of *Hebrew* words (which the *Count's Congregation* muſt the more *admire* the leſs they *underſtand* it) ſhews their Readineſs to follow in all Things their Pattern. For *Eccleſiaſtical Writers* ſay the ſame of the *Heretics:* "They tack together certain *Hebrew Names*, the more to *amaze their Initiated.*"—— "Moreover they add ſeveral *Hebrew Words*, in order to confound the *Simple.*" Iren. p. 89. Theodor. p. 203.

One may be allowed to ſhew, how much *Popery* is indebted to the *worſt of Hereſies*, in transferring ſuch *Honours* to the *Virgin Mary*; and making their common Addreſſes to her, as the *Savioureſs*, *Mother of Mercies and Compaſſion.* "By true Viſions Delrii Opus Mar. p. 867.

to *St. Gertrude and St. Bridget*, ſhe has ſhewn herſelf to be the *Mother of Compaſſion*, covering all Sorts of Sinners under her Garments, and ſtroking them as ſo many little *Lap-dogs*."——" She ſpreads her *Petticoats* of a prodigious Circumference over whole *Orders of Franciſcans, Ciſtertians, Jeſuits*, &c."——Stories innumerable are told of her ſaving *Rogues, Harlots, Blaſphemers*, from the Juſtice of the *Father and the Son*; and thereby robbing *Satan* of his Due.——" A diſſolute *Girl*, who deſpiſed all Devotion to the *Virgin*, being ſeized by the *Devil* in order to be carried to *Hell*, immediately bethought herſelf of *invocating the Virgin* to ſave her. Curſed be ſhe, ſays *Satan*, who taught you *that Prayer*; for had you not ſaid it, I ſhould inſtantly have carried you to *Hell*."——Hence their Doctrine, that ſhe affordeth *equal* Aſſiſtance with *Jeſus*, and ſometimes much *more*. *God* is the *Father* of Mercy, ſhe the *Mother: Chriſt* the *Mediator*, ſhe the *Mediatrix:* Hence their Diſputations, which ſaveth moſt, the *Blood of Jeſus*, or the *Milk of Mary*. Hence, they are principally obliged to ſeek Protection from *her*; and if they find themſelves aggrieved in the *Court of Juſtice, to appeal to the Court of Mercy*. The *Mother of Chriſt* is even requeſted to *command her Son*.

Spinell. Maria Dei-para, p. 279.

Delrius, p. 593.

Gaude

Gaude Matrona Cælica;
Tu Ancillam Jeſu Chriſti
Te vocare voluiſti.
Sed, ut docet Lex Divina,
Tu illius es Domina.
Nam Lex jubet, & Ratio,
Matrem præeſſe Filio.
Ergo ora ſuppliciter,
Et præcipe ſublimiter.

We have full Authority for ſuch Allegations in the ſeveral *Offices of the Virgin*, and their *eſtabliſhed Breviaries*; particularly their *Hymns*.

Ave maris Stella, &c.
Bona cuncta poſce,
Monſtra te eſſe Matrem.

Maria Mater Gratiæ
Dulcis Parens Clementiæ,
Tu nos ab hoſte protege,
Et horâ mortis ſuſcipe.

Sub tuum præſidium confugimus, Sancta Dei Genetrix,
A periculis cunctis libera nos ſemper, Virgo Glorioſa.

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§ 6. But to return to my principal Buſineſs. From thoſe Accounts of the *Father*, and *H. Ghoſt*, they bring us now to the *Son*. And he, we find, is the *onely Perſon* that concerns us. "To avoid *Idolatry*, People ought to be taken from the *Father* and Rim. p. 38, 47,

and H. Ghoſt; and conducted to the *Son*, with whom alone we have to do. We have no Buſineſs with any body elſe.——The *Preachers of God the Father are Satan's*
P. 39. *Profeſſors.*——When People ſpeak of *God*
Max. p. 26, 62. *Almighty*, they unknowingly ſpeak of the *Saviour.*——The hankering after any other Object has the Nature of *Adultery.*"—— "What in common Life is called a *Grand-father*, or *Father-in-law*, ſuch is the *Fa-*
App. p. 21, 22. *ther of Chriſt.*" —— "He (a *Moravian)* hears, that there is beſides a *Father of the Creator of all Things*, &c. From that Moment this Conſequence follows, I believe a Row of *honourable Daughters-in-law* (i. e. the *Moravian Siſterhood) of God the Fa-*
Max. p. 86. *ther, and the Spirit.*——*Our Saviour is our Father*, and his Father is *our Grand-father, or Father-in-law.*"

PARALLELS.

Theod. p. 203. "The *Colorbaſians* teach, that *Chriſt* ſhould be called by the Name of *Father:* And ſome of them teach, that he is *both the Son, and the Father.*"

Iren. p. 14. "All Things (accoſding to the *Valentinians)* joyfully ſing *Hymns* to the *Grand-father*; who with great Pleaſure attended to what was ſung by his *Children and Grand-children.*"——The *Heretics* are indeed full of ſuch Doctrines; and therefore I ſhall only add a Paſſage from the later *Platoniſts*,

Platoniſts, of which Sect were moſt of the *Heretics*. "*Numenius* called the *Three Hypotheſes, the Grand-father, the Son, and the Nephew, or Grand-ſon. Plotinus*, in like manner, calleth the ſecond the *Father* of the third, and the firſt the *Grand-father* of the third." See *Brokleſby*, p. 134.

MORAVIANS.

§ 7. Again: The *Saviour* is the whole and ſole *Creator* of the Univerſe. "The *Infant* in the Cradle was the *Creator* of the World, and none beſides him."—"We declare, that whoever, paſſing by that *Infant* in ſwaddling Cloths, looks upon any other Being to have founded the *Univerſe*, and quickened all Things by his Breath, is *miſtaken* in his Object, like *other blind Heathens*; is abſolutely an *Atheiſt*, *without God in the World*. It was the *Son* that *invented and projected a Creation*."

App. p. 22. Max. p. 57, 130, 312.

It would be tedious to tranſcribe the different Opinions of the ſeveral *Gnoſtics* concerning the *Creator* of the World; ſome making him to be *Chriſt*, ſome an *Angel*, and moſt of them ſome Intelligence, or Power inferior to the *Deity*. Nor ſhall I enter into any Diſpute with the *Count* upon this Subject; it being clear and expreſs *Scripture*, that '*God made the World by the Son*;' and therefore, that the *Father* is by no means to be *paſſed by and excluded*.

But I cannot avoid taking Notice of his *ludicrous and profane Manner* of managing this Point. For, ſays he, " As *God* thy *Son*, and thy *Spouſe*, once holily *kiſſed* one another, perhaps at a *Love-Repaſt*, and *with Reſignation were paſſionately inclined*, the *original or grand God being then in a godly Sleep*, a Proſpect was formed of a thouſand worldly Theatres;" *i. e.* of creating ſo many *Worlds*. What a monſtrous Paſſage have we here? And that too in flat *Contradiction* to what the *Count* affirms elſewhere, " That the whole *Creation* was the *Son's god-like Invention and Project*. Then the *Father learnt* to know him eminently (if we may ſay of *God*, that he *learns* any thing) and ſaw a *new Specimen* of him." To poſtpone the *Kiſſing Affair* at preſent, and at a *Love Feaſt*:—The *Count* is clear and peremptory, that the *Mother and Son* projected the *Creation* of the Univerſe; and at a Time too when the *great God was aſleep*. And thus this new *Prieſt of Baal* expoſeth himſelf to the *Prophet's ſarcaſtical Mockery*; " *He is a God,—peradventure he ſlumbereth, and muſt be awaked.*"

Append. p. 19.

Max. p. 312.

1 Kings xviii. 27.

But this *Trick*, we are to obſerve, was put upon *God* for his *Diverſion*, and to ſurprize him with a *Raree-ſhew* when he ſhould awake. For " the *Son* (ſo the *Count* aſſures us) invented and formed [it was in Conjunction with the Mother before] as an *enter-*

Max. p. 123.

entertaining Scene to his Father, this prodigious Univerſe."

And how did the Worlds *look?* What Sort of *Figure* did they make in the Eye of the *original God?* Why they looked, as the *Count* moſt ingeniouſly conjectures, like ſo many *Candles* to pleaſe Children at a *Country Wake*. " On viewing this from the Top of the *Creator's primary Seat*, it had probably the Appearance, as if *Candles* were placed behind in a Corner; ſuch as the Inhabitants of a Village may bring together on a *Holyday*; many, but light and thin." Append. p. 19.

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The *Valentinians* ſay, " That the *Saviour* formed every Thing after his own Origin, being *privately inſtigated by his Mother*. Whence they call him the *Mother-Father*, the Perſon *without Father*, and the *Father*." Again: " The *Demiurgus* thought he had made every Thing *wholly himſelf*: But indeed *Mother Achamoth* made them."—— " Some of them ſay, the World was made by *Angels*, or ſome other Creator, contrary to the Intention and Will of the *Father over all*, &c." Hence *Irenæus* takes Care to aſſert, " That *Chriſt* did not make the World through any *Apoſtaſy*, *Defection*, or *Ignorance*; nor yet *by Virtue of Prunicus*, whom they call *Mother*." And *Theodoret* writeth, " It is above all to be proved, that Iren. p. 24. 25. P. 116. P. 428. Theodor. p. 260.

the *Creator* was not he whom the *Valentinians* ſay fabulouſly to have proceeded from the *Paſſion of Achamoth.*"

I don't find that theſe *Heretics* give the *Father* ſuch a Doſe of *Opium*, as to throw him into a *godly Sleep*, while the *Univerſe* was forming. But as to *Imperfection*, *Indolence*, and *Ignorance*, concerning it, they ſupply Teſtimonies enough. *Tertullian* tells us, " That the *Valentinians* place their *Bythos*—in the deepeſt State of *Reſt* and *Quietneſs*, and (if I may ſo ſay) of a *ſtupified Divinity*, agreeably to the Doctrine of *Epicurus.*" In like manner *Epiphanius* accuſeth the *Gnoſtics* for " introducing certain *Powers creating the World, without conſulting the ſupreme Father, and even againſt his Will, and of which he was ignorant.*"

Tertull. p. 253, 258.

Epiphan. p. 65, 108.

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§ 8. At length the *Count* comes to an open Declaration, that the *Saviour is the whole Trinity.* " It has been thought proper, ſaith he, that the *H. Trinity intirely ſhould concentrate in our Patriarch, in the Angel of our Church, in our Elder, in our dear Huſband* (viz.) *the Saviour.*"——" *In God the Man Jeſus Chriſt lies the little Syſtem of Godhead.*—There is no Need of ſpeaking of *Chriſt as the Son of God, of the ſame Eſſence with the Father*; but of the *Saviour alone*, as the *officiating God* of the whole World."

Rim. p. 41.

App. p. 20, 22.

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Noetus ſaith, " I worſhip but *one God*, I know but one, and none elſe but him that was born, ſuffered, and died. He aſſerts the *Father*, *Son*, and *H. Ghoſt*, *to be but one Perſon*, the ſame that ſuffered, was born, and died, *&c.*" The *Sabellians* drew their Doctrines from the *pretended Goſpel of the Egyptians*; in which the *Saviour* is ſaid to propound ſeveral Things to his *Diſciples in ſecret*, *as Myſteries*; particularly, that the *Father*, *Son*, *and H. Ghoſt*, *are the ſame.*"——" Some of the *Montaniſts*, like *Sabellius*, deny the *three Hypoſtaſes in the Deity*; ſaying, that *Father*, *Son*, *and H. Ghoſt*, *are the ſame Perſon*; as *Noetus* alſo teacheth." Epiphan. p. 479. Theodor. p. 227.

Upon what Grounds theſe *Heretics* make the *Saviour* to be the *whole Trinity* may be conjectured; becauſe " ſome of the *Colorbaſians* ſay, the *Saviour was a Compoſition of all the Eons*; and ſo the *well-pleaſed* of all." ——Or, as *Irenæus* more copiouſly ſpeaks of the *Valentinian* Scheme, " Becauſe they teach *Chriſt* to have been a Compoſition of all; every one of the *Eons* bringing together and clubbing what was *moſt excellent and flouriſhing* in them, and mingling them together, produced that *one moſt perfect Beauty*, *and Star of the Fulneſs*, *that finiſhed Fruit*, *Jeſus*; whom they call the *Saviour*, *Chriſt*, *Logos*, Epiph. p. 459. Iren. p. 14.

Logos, and the All; becauſe compoſed of
P. 141. all."——"In this they teach nothing different from the *Pandora of Heſiod.*" See alſo *Tertullian*, p. 261, 265.

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§ 9. But notwithſtanding the *Saviour* is the *onely God to us, the Creator, and intire Trinity*; yet that the *Father*, and *H. Spirit*, may not abſolutely be *excluded*, the *Count* is now and then ſo gracious as to let them *act an under Part, as Aſſiſtants and*
Rim. p. 43. *Miniſters of the Son.* "The Creation, Redemption, and Sanctification, is the *Work of Chriſt*; but the *Father and H. Ghoſt miniſter* to him in all Things: Which is the *identical* Word they uſe in expreſſing themMax. p. 21. 65. ſelves on this Head."——"As concerning the *Father and H. Ghoſt*, they rejoice over *his* Creatures, and they *aſſiſt the Son* in quickening, preſerving, and ſanctifying us. But the *Proprietor and Principal* in all this, the *true Creator, Redeemer, and Sanctifier*, is no other than *Jeſus Chriſt.*"——In
Max. p. 121, 147. another place the *Count* aſſures us, that "the *Father* is no more than the *careful Executor of the Son's Will.*" Accordingly he acquaints his *Father*, leſt otherwiſe he ſhould be ignorant of it, "Such a Day ſome of *my People* will have ſomething to aſk of thee; grant it them."——We ſaw before that the *H. Spirit*, at a *Kiſſing-meeting*, helped

helped in projecting the *Creation*; but in other Things he has no Share: For "you may depend upon it, every Word *he* (the *Spirit*) ſpeaks to you comes from your *Huſband*; it was ſuggeſted to him by *me*. For he onely *officiates for me*, till I come again. He will bid you be *content*, and be *good Children*; becauſe I ſhall ſoon return.—— Being a *Spirit*, he is too remote and high for you; I, being a *Man*, will dictate every Thing to him *humanly*." Max. p. 121. P. 225.

[It ſeems then there is no ſuch Thing as any *divine Inſpiration*, no *Dictate of God*. All comes from *Chriſt merely as a Man*.]

PARALLELS.

"A *Dove* likewiſe was ſeen bodily, which ſome of them call the *H. Ghoſt*; but the Followers of *Baſilides*, his *Miniſter*."—— Clem. Alex. p. 972.

"The *Demiurgus*, or *Creator*, being ignorant, the *Mother*, who knew all, ſuggeſted to him, and *aſſiſted* him,—when he thought he had done every Thing. Some of them ſay, "The *Creation* was the Work of *Demiurgus*, by means of his *Mother*, the *Father* knowing nothing of it." How far the *Demiurgus* was the *Creator himſelf*, and how far by his *Mother*, with the *Heretics* different Sentiments herein, may be further ſeen in *Irenæus*. Ibid. and p. 92. Tertull. p. 258. Iren. p. 80.

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§ 10. In Spite of the former grand *Exaltations* of the *Saviour*, the *Count* muſt be allowed to *take him down* again; and to talk *meanly*, and even *wickedly* of him. Juſt before, he dictated to the *H. Spirit*, and thereby to Mankind, merely as a *Man*. And we are now to learn, that *we ourſelves* are as able to do *Miracles* as *he* was. For,

Rim. p. 44. ſays the *illuſtrious Count*, "*Chriſt* had not the leaſt Power more than *we* have. He had laid aſide his *Godhead*, and wrought

Max. p. 35. *Miracles as Men are able to do.*" "He emptied himſelf ſo of his *Divinity*, that the *Miracles* he wrought, he wrought them *onely as Man.*"

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Thus we read of the *Carpocratian Tenets*,

Iren. p. 100. "That *Jeſus*, who was educated among the *Jews*, deſpiſed the *Principalities* of this World, and therefore received *Power*:—That Soul, therefore, that can deſpiſe the ſame *Principalities*, obtains *like Powers to operate like Things*. Whereby they are arrived to that Pitch of Elevation, as to ſay ſome of them are *equal to Jeſus*, ſome of them in ſeveral Reſpects *more powerful*." *Epiphanius* gives the ſame Account of the ſame Perſons in a fuller Manner, p. 102—3.

Theod. p. 196. And *Theodoret*, "That thoſe who are *like Jeſus*,

Jeſus, may perform *like Things*; if any has a *purer Soul*, he may *exceed the Dignity of the Son.*—Theſe are the ſame Men, who being *unable to conceal their Incontinence, eſtabliſh Impurity by a Law.*"

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§ 11. Let us obſerve too, in what a *ludicrous* Manner, and *contemptible* Terms, they treat our Lord. For the *Apoſtles*, whom the *Count* calls the *Journeymen of Nazareth*, will ſoon be treated worſe. " Concerning the *Style of the Scriptures*, ſays the *Count*, 'tis ſometimes like that of a *Peaſant*, ſometimes of a *Carpenter*, ſometimes of a *Fiſherman*, ſometimes of a Man brought up among *Toll-gatherers.*—*Chriſt himſelf ſpoke very meanly*, and uſed many a Phraſe becoming a *Peaſant*, which is now looked upon to imply ſomething of a quite different Nature; ſince we are unacquainted with the Manner of ſpeaking, uſed by the *Journeymen of Nazareth.*"—— Rim. p. 36.

" The *Saviour* was *ſurprizingly ſimple*; he had not one Thought more than was *needful* for him." —— P. 118.

" When the *Devil* ſaid, *Command theſe Stones to be made Bread*, it was an *impertinent* Anſwer according to *Logic.*——The *Saviour* did ſometimes give Anſwers to People, that are not fit to be examined according to *Logic.*"—— P. 50.

" *Count Zinzendorf* calls him in plain Words the *Carpenter Jeſus*, having

having taken along with him, into his *Glory*, the *poor Figure* he made in this World."

P. 42. Max. p. 131. P. 59. ——" He is ſtill juſt the ſame hearty Perſon, as when he was a *Carpenter at Nazareth*.——He became *Man*:——But it is *abſolutely neceſſary*, that we join hereto another Appellation, the *Carpenter of Nazareth*. Repreſent to yourſelves the *Word*, *the Dictator and Potter of the Univerſe*, now hewing Timber as the *Houſe Carpenter* of a little Village, or making *Ploughs*, and other *Utenſils* for his Neighbours."

One might have paſſed over theſe *Appellations*, were it not for the *Count's abſolute Neceſſity* of treating the *Saviour* in ſuch a *familiar* and *ridiculous* Manner; thoſe only who were *offended at* him having in *Scripture* ſo reproached him: Becauſe too we may obſerve, that " the *Moravian Biſhops* uſually go among them by the Name of *Carpenters*."——" That many *Engliſh Tradeſmen*, formerly *Methodiſts*, are *Biſhops* among them; and moſt of their *Elders and Paſtors*, *common Mechanics*, *Carpenters*, *Shoemakers*, *Cutlers*, and the like."——And moreover, becauſe a moſt *abominable Reaſon* will appear in the Sequel, for their making *the Saviour ſtill a Man*, *and hearty Carpenter in Heaven*.

Frey, p. 11. Fol. Hiſt. p. 21.

The Reader will judge, whether the *Count* doth not charge *Chriſt with Imperfection*, and ſome Degree at leaſt of *Sin*; as being

peeviſh, apt to take *Miffs*, *imprudent*, *forgetful*, &c. For, it ſeems, " Under that dreadful Anguiſh in the *Garden*, *he was not Maſter of his Memory* :—When the *Tempter* came, *he had nothing left but a few Scripture-ſayings* :—The *Tempter confounded his Underſtanding*, by ripping up and ſcrutinizing a Secret."—" At his *Temptation* in the Wilderneſs, he ſeemed to himſelf to be *uſeleſs*, *and good for nothing* :—When he deprecated in the Garden, ' Let me, ſays he, if poſſible, not feel this Perplexity ; or at leaſt ſoon come out of it, *that I may once more know whereabouts I am*."—" He had nothing extraordinary in his Turn of Mind, or Gifts :—At the *raiſing of Lazarus*, Matters not being ordered as he could wiſh by the *two Siſters*, he made no Scruple to let *ſomething of Vexation be ſpied in his Manner*.—He took it much to heart, that his *Diſciples* would not ſit up with him. *This interrupted his Prayers*. If one was to behave ſo at this Day, he would be reckoned *a weak Man*, *a ſmall Proficient in Self-denial*."—" He had preciſely the ſame Powers as we have :—He acts not with *Caution* enough ; St. *John* acts better."—Particularly, " At his *Temptation*, *Agony*, *and Dereliction*, he could neither arm himſelf like a *great Genius*, nor enjoy the Support his Children do. But for ſome Space was like the *pooreſt Creatures*, who, in their Straits,

Max. p. 38. P. 43. P. 146. P. 48. P. 178. 233. P. 244.

Straits, fall into *downright Convulſions.*— He was to be reduced as low as a Perſon who has been dying ſeveral Days, and being aſked, *Whether he departs in the Faith?* can juſt anſwer, *Yes*; or *repeat ſome Piece of a Verſe.* Juſt ſo our *Saviour* ſeems to have quoted thoſe *Texts of Scripture, as the laſt Fragments of Thought he had left.*"——In general, he is charged with *Want of Courage, and Evenneſs of Temper.* " With this *Taſte of Equanimity*, we cannot make our *Saviour's Character* to comport. He would be as defective in point of *Intrepidity.*"

Max. p. 82.

After the ſame Manner the *Count* muſt have a Fling at the *H. Spirit.* " Of the *H. Ghoſt* it is recorded, that he is ſometimes *grieved, perplexed, or at a loſs.*"

P. 124.

It looks a little *ſuſpicious*, with regard to *Purity*, when he ſays, " There is really *no Circumſtance of human Life*, wherein the *Saviour* at Times has not been our *Forerunner.*"—He tells us, however, " He was not to leave any *Poſterity* behind him in the common Way; his *great Marriage* alſo was to be *hereafter.*"—— But our *Lord* is too plainly *accuſed of Wickedneſs*, when, for all the *Count's Irregularities, and unfair Dealings*, and thoſe plainly proved, he tells you, " *He has a Call, and the Saviour hath legitimated them.*"

Max. p. 178.

P. 327.

Rim. p. 95. 104.

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As before the *Count* gave us a Scene of the *ſupreme God in a Sleep, ignorant* what was doing, and then, upon waking, delighted like a *Child with a Shew:* So now the *Son and Spirit* muſt be ſubject to *turbulent Paſſions, Diſcontent, Anger*, and unbecoming *Weakneſſes* and *Abſurdities.* All in Agreement with the *Imputations* caſt upon them by the *Gnoſtics, Valentinians*, and others; who teach, "That the *Spirit of Demiurgus, or Creator, was a Spirit of Diminution, Error, and Shadow:*—That both were *without the Plenitude of Divinity, in Spot, and Inſufficiency*, &c." Iren. p. 377.

The Charge againſt the *Saviour*, as giving *impertinent* and *abſurd* Anſwers, correſpondeth with what *Heracleon* aſcribes to the *Baptiſt:* "*Heracleon* fancieth that St. *John* anſwered thoſe who were ſent by the *Phariſees*, not according to their *Queſtion*, but merely what he had a Mind to ſay; not conſidering that he accuſeth the Prophet of *Stupidity*, if the Queſtion was one Thing and the Anſwer another." "But in Truth the Anſwer was perfectly *appoſite*." *Origen. Huet.* Vol. II. p. 122.

As to *Chriſt's* Behaviour on the *Croſs*; "He expreſſed the Sufferings both of *himſelf* and his *Mother Achamoth.* As when he ſaid, '*My God, why haſt thou forſaken me?* Epiph. p. 194. Iren. p. 37.

He discovered *her Wisdom to be destitute of Light*; *her Sorrow*, when he said, *My Soul is exceeding sorrowful*; her *Perplexity* in these Words, *Now what shall I say?*"—— The Expression of the *H. Ghost's being perplexed, or at a Loss*, seems to be taken directly from the *Latin Translation of Ire-*
P. 11. *næus*, where the *Valentinians* say, "*Sophiam* (one of their Names for the *H. Spirit*) *expavisse, et aporiatam*, i. e. *confusam, et*
P. 37. *quærentem causam.*"—— This *Aporia*, Perplexity, and not knowing which Way to turn, is often attributed to *Sophia* by them.
Theod. p. 200. She is said to have been *affected with Sadness, Fear, and thorough Perplexity.*"

As to the Imputation on the *Saviour* as liable to *Sin*, and being our *Forerunner in*
Epiph. p. 103. Iren. p. 99. *every Circumstance of Life*, "The *Carpocrations* teach, that the *Father* gave him Strength over the *Angels* who made the World, so that he should pass through *all the Things and Actions done by Men*, the most clancular, unlawful, and irregular Works. That so his Soul, having discharged *all Sorts of Functions*, might fly away to
Clem. Alex. p. 974. the Father, *&c.*—— Nay, "*Theodotus* (a *Valentinian*) teacheth, that *Jesus himself* stood in Need of *Redemption*, on account of some Defects."—— Nor can any thing be
Epiph. p. 89. more shocking, than the *Turpitudes* ascribed to *Jesus Christ* by the *Gnostics*; which may be seen in *Epiphanius*.

What

What the *Count* says concerning *the Saviour's legitimating* their unrighteous Dealings, may be compared with the *Pope's Seal of Approbation* to Goods unlawfully gotten. "*Urban* VI. granted to the *Carmelites* the Liberty of changing their Vows, and to *possess* Goods unjustly, or uncertainly how, gotten, by way of Restitution." *Wolf. Lect. Memor.* Vol. I. p. 958.——Nor is the *Bull of Julius* II. much different, which indulgeth the *Franciscans* in the same Case. "As those in your *religious Habit* are sometimes obliged to make *Restitution of some Goods*; we grant you the Privilege of converting such Goods to *pious Uses*." *Bullar. Rom.* Vol. I. p. 365.

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§ 12. The *Moravians* would persuade us, that the *Honour and Worship*, which the *Saviour* mentions in *Scripture*, as belonging to the *Father and H. Ghost*, is all in *Complaisance*, a *meer Compliment* to both. "For to be the Person who receives Worship was painful to him; and this caused his *indistinct Speeches* here: For *he*, wanting to conceal and forget himself, placed still his *Father and the H. Ghost foremost in View.* But his *Bride*, i. e. the *Moravian Society*, is forced to put him in Mind of his *Rights:* When she perceives that he would, as it were, *pass by his own Person*, she every now and then Max. p. 236.

puts in a Reſponſe, *Thou, thou thyſelf, alſo art worthy.*"

But notwithſtanding this Zeal for the *Godhead of the Saviour*, he muſt contend likewiſe that we reap no Advantage thence; and that it is really of no Uſe to us: We having no Concern with him, any farther than as to his *human Nature.* " He who knows nothing of the *Deity*, and believes only in *Chriſt the Man*, may be ſaved."— " We have to do with the *Godhead of Jeſus*, only ſo far as it is an *Office.* We wrap up ourſelves in the *human Nature of Jeſus Chriſt:* We are likewiſe to come into his *kind Embraces, and receive his Kiſs, as a Man, the Carpenter's Son, to all Eternity.*"

App. p. 20.

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Probably ſome Pretences of this Nature may have been drawn from Doctrines of the *Heretics* concerning the *Godhead.* " The *Colorbaſians* ſay, that the *Grand Father* himſelf is a *Man:* that this is a *great and hidden Myſtery*; and therefore the *Saviour* calleth himſelf the *Son of Man.*"——" The *Ophiani* call the *ſupreme God a Man*; *his Son, the ſecond Man, and the Son of Man:* —the *Spirit a Woman, and in Love with the firſt Man.*" —— More of this afterwards.

Iren. p. 56.

Theod. p. 204.

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§ 13. In order to do *Juſtice to the Count and Society*, we muſt not omit "their *Blood and Wounds Theology*; their great *Devotion to the five red Wounds of their little Jeſus, their dear Lamb.* But that which he received in his *Side* is above all the reſt. This is their favourite Wound, the very little dear Opening; the pretious, and thouſand Times pretious, little dear Side. They *kiſs* this Wound, they *kiſs the Spear* that made it; and would *kiſs the Soldier*, whoſe Hand conducted the Spear; they *thank* him for it. In this Opening the Faithful repoſeth himſelf: There he breathes, ſports; there he lays down, ſometimes length-wiſe, and ſometimes croſs-wiſe. There is his Houſe, his Hall, his little Bed, his little Table, *&c.* In a little Corner he embraces and kiſſes his little Lamb. His Loins I uſe for my little Bed, the Hands and Feet are my Pillow;— but *one is the favourite Bit of the little Lamb's little Corps.*" Rim. p. 44.

This likewiſe is their *Bath.* "They move and *ſwim* on in the *Blood of Jeſus*; a Condition *inexpreſſibly ſtately!*" "They ſoak and melt in Rivers and Seas of Blood." Max. p. 231. Fol. Hiſt p. 57.

This Sort of Language might, by a favourable Conſtruction, ſeem to *ſavour of Piety*, however *wild* and *fanatical:* Or at leaſt paſs for a ſort of *Trap*, for catching

Children and Simpletons, the Superſtitious and Enthuſiaſtical. And in this Caſe we need only ſend the *Moravian Brotherhood* for Admiſſion into the *Papal Confraternity of the little Jeſus*; or into the *Order of St. Francis*, " On whoſe Hands, and Feet, and Side, a *Seraph* imprinted the *five Marks*; and there ſing, *Ora pro nobis beate pater Franciſce.*"

Brev. Francif. Oct. 4.

The *Book of Conformities between Chriſt and St. Francis* tells us, that " St. *Francis* and thoſe of his *Order* uſed to creep into the Side-hole of *Jeſus*, and there hide themſelves." And *Sedulius* (in his *Seraphic Hiſtory*, p. 658.) ſays of St. *Elzear*, " He dated a Letter to a young Woman from the Wound in the Side of *Jeſus*, directing her to come thither, where he lived, if ſhe would ſee him."

Lib. Conf. fol. 66.

But in Reality, it is Matter of *ſerious Reflection*, that our *Herrnhuters* have hereby taken the moſt effectual Method, for turning our *Lord's Crucifixion* into Contempt and Deriſion, and making it a *Subject of profane Drollery*. Their Iniquity too is *aggravated* by two horrible Circumſtances; that of *Idolatry* and giving *Licenſe to Sin*.

Firſt, their ſeeming Zeal for the *five* red Wounds is attended with *Idolatry*. For they ſcruple not to make *direct Prayers to the very Wounds*, and ſuffering Parts of the *Saviour's Body*.

God's

God's *Side-hole*, hear my Prayer, Hymn 42.
Accept my Meditation.

The *Count* enjoins in the ſame Manner, "*Prayers* to the *pale Lips*, which will one Day *kiſs* our Soul out of our Body;—to the *Spit-upon-Cheeks*,—the *broken Eyes*,—the *five Wounds*,—the *thorough-pierced Hands*,—the *great Hole*, &c." To which may be added, "their *kiſſing the Spear*, *kiſſing the Soldier*, *and thanking him for it*." Max. p. 346.

PARALLELS.

This *Species of Idolatry* will hardly be found among the *primitive Heretics*; as being, I ſuppoſe, of more *modern Invention*. But our *Herrnhuters* can readily join in the *Popiſh Feſtival* inſtituted in Honour of the *Invention of the Croſs*; wherein they chant theſe *idolatrous Hymns*:

O Crux ave, &c. Brev. Rom. May 3.
Hail Croſs, our only Hope!
Give us Increaſe of Grace,
And blot out all our Sins.

And again,

Croſs brighter than the Stars,
Sweet Wood, ſweet Nails,
Save the preſent Company.

In the *Feſtival of the Lance and Nails*, they pray thus:

"Hail triumphant Lance! Thou piercing the vital Breaſt openeſt the Gate of Heaven: *Happy Spear*, made *fruitful in Blood*, *wound* Hoſpin. de Feſt. in Feſt. Lanceæ

us with the Love of him whom thou haſt pierced."

Both *Papiſt* and *Moravian* might with equal Reaſon *adore Judas the Traitor:*

Iren. p. 112. "Who, according to the *Heretics* called *Ophitæ*, alone knew the exact Truth, *viz.* that *Eſau*, *Corah*, *the Sodomites*, and all ſuch, were to be ſaved; and therefore he performed the *Myſtery of betraying Jeſus.*"

Epiph. p. 278. ——"The *Cainites worſhiped Judas* for the ſame Reaſon;—and becauſe the *Principalities* know that, if *Jeſus was crucified*, their Power would be at an End, he, being not ignorant of this, moved every Stone to betray him, hereby doing *a good Work for our Salvation.*"

Tertull. p. 221. —— "The *Cainites*, ſays *Tertullian*, defend alſo the *Traitor Judas*; crying him up as an *excellent Perſon*, for the *Benefits* he conferred on Mankind: And ſome of them *thank him for it.* For he, ſay they, perceiving that *Chriſt* intended to *ſubvert the Truth*, delivered him up, that the *Truth might not be ſubverted.*"——

And we have Grounds for *Suſpicion*, that the *Count* inſinuateth ſome *Deſign of the Saviour to evade his Crucifixion*, or at leaſt his *Father's Ignorance* what he would do;

Max. p. 341. when after contending, that "his ſuffering, or not, was at his *own Option*; at laſt, ſays he, *comes a holy Angel to ſee how Jeſus had reſolved.*" To which the *Count* ſubjoins this *new Piece of Goſpel-Hiſtory*: "*Jeſus* thereupon

thereupon gives him a *Cup-full* of his freſh bloody Sweat, to carry and lay upon the *Altar of the Holy of Holies*, with this Anſwer, I am determined to ſuffer, and pay the Debt of my Creatures."

MORAVIANS.

§ 14. A ſecond horrible Abuſe of our *Lord's Crucifixion* is their making it a *Licenſe to Sin.* All the moſt *irregular, intemperate, and lewd Actions are committed, and juſtified by means of their Devotion to the Five Wounds.* Theſe are made the *very Ground and Reaſon of their Immoralities and Impieties.* In Proof of this, let me recite here ſome Paſſages from *Andrew Frey*, who lived ſeveral Years among them, and gives us a proper Account of their *Behaviour.* " The *general Elder*, whoſe Name is *Rubuſch*, has been known to ſay, *All Godlineſs, all Devotion, all Piety, are no more than ſo many Snares of the Devil.* At another Time he ſaid, *Things muſt be brought to this paſs in the Community, that nothing ſhall be ſpoken of but Wounds, Wounds, Wounds: All other Diſcourſes, however ſcriptural and pious*, muſt be ſpewed out and trampled under Foot." —— " He who has taken up his *Abode in the Lamb's Wounds*, cannot but live the *Life of Nature*, and be merry and jovial. Such a one *commits no Sin*, though his *Irregularities* be ſuch, that all

Frey, p. 17.

P. 20.

all the *Godly exclaim againſt them.* Theſe Irregularities, which the *Godly term Sin, give no Manner of Diſpleaſure to the Saviour.* On the contrary, *he takes Delight in the Sportiveneſs of the little Wound-Worms.*"——'Tis fit we ſhould here ſubjoin the *Count's own Confirmation* of theſe blaſ-
P. 29. phemous Tenets. " He gave an artful Turn to theſe *Idolatries*; extolling them, as if it were a moſt *terrible Blaſphemy*, for any one to take upon him *to cenſure the Lamb's Wound-Worms*; when they roll themſelves in the Wounds, and break out into Joy and Merriment, that they have taken up *their Abode in the dear Lamb's Wounds.* As for thoſe *deceitful legal Preciſians*, with their Heads full of *devout and Bibliſh Lumber*, who dare carp at the *Juſtified-Sinner-Community*, they are no other than *downright Agents and Tools of the Devil, Candidates for Hell.*"——Nor doth the *young Count Chriſtal* in the leaſt deviate from the Steps of his *Father.* For, ſays
P. 61. Mr. *Frey*, " A Brother complaining of his *Levities*, and that he muſt in good Earneſt *turn over a new Leaf*; the *young Count* anſwered, How *pietiſcally* that *turning* comes out! Let me hear no more of it. There is the *Saviour's Wounds*; rejoice in them, and
P. 31. a *Fig for all beſides.*" Again, " How doth the *Count* indulge his *Diſciples* in all Manner of *Revelling and Wantonneſs?* For thus

he

he addreſſeth them; ‘ *Do not ſuffer your-ſelves to be moleſted in your Merriments*; provided that they who are not yet *entirely got into the Wounds*, ſhall not preſume to mimic thoſe who are *thoroughly drunken.*’ He has alſo condeſcended to make *Songs* for them. Thoſe of a *volatile Spirit, who love an unbounded Range*, ſing,

What makes the Croſs-air-Bird.—

Others, who are as *wanton as a Calf*, ſing,

What makes the Croſs-air-Calf.—

They, who in their Filthineſs reſemble *Swine*, are not without their Lay,

What makes the Croſs-air-Pig.—

For thoſe, who would be agreeable, and *mimic every Thing*, there is,

What makes a Croſs-air-Ape.—

Theſe *Songs*, ſung in ſuch Tempers, are an *unparalleled Ridicule of the Croſs, and Sufferings of the Lamb of God.*”

PARALLELS.

Theſe wild Strains, together with the Expreſſion of the *Saviour's taking Delight in their Sportiveneſs*, bring to mind a Saying of one reſembling the *Count*, and a *Brother of the Myſteries:* I mean the famous *Apollonius Tyanenſis*, who ſaid, “ That the *Gods* ought to be pardoned, who were delighted *μίμοις γελοίων*, with the ridiculous Tricks of *Mimics and Jack-puddings.*”——But the *Count* may rather be ſuppoſed to follow the Example

Philoſtrat. lib. iv. cap. 44.

Iren. p. 56. Example of " *Marcus the Gnoſtic*, who, by his *magical Impoſtures*, converted Men, and *not a few Women*, to himſelf, as being the *moſt knowing and perfect*:—And uſed to *mingle the ridiculous Tricks of Anaxilaus with the Lewdneſs of Magicians*." P. 61. —— " The ſame *Marcus* taught, that the *Gnoſtics* were above all Powers; and may do freely whatever they pleaſe, having no manner of Fear in any thing. For, *on account of their Redemption*, they cannot be taken hold of, and become inviſible to the Judge." Many more Proofs of their Freedom from *good Works*, and Liberty to commit all Kinds of *Viciouſneſs*, in Virtue of *their Redemption*, will be produced in the Sequel.

MORAVIANS.

§ 15. Before their *grand Myſtery of Impurity* comes to be laid open, we may properly take Notice of a few of their diſtinguiſhing Marks of *Enthuſiaſm* (in common with *Methodiſts* and other *fanatical* Brains) in order to ſhew their *bad Tendency*. Not that I take the *Count* to be an *Enthuſiaſt*, or ſeaſoned with any Spice of *Fanaticiſm*. But ſomething of this Nature muſt be made a *Pretence*, and *Enthuſiaſm be mimicked*; ſo as to ſerve his Purpoſes, and bring the Weak to his *Lure*.

Rim. p. 47. Accordingly, ſays Mr. *Rimius*, " The *Herrnhuters* have this diſtinguiſhing Character

racter of *Fanaticiſm*, that they reject *Reaſon, Reaſoning, and Philoſophy.* The Children of *God* do not inſtruct themſelves out of *Books.* To *demonſtrate Religion*, to make it as evident as four times four are ſixteen, is an *uſeleſs and ſuperfluous* Labour.—They prefer *Fancy to Philoſophy, and Feeling to Reaſoning.*—And the *Apoſtles* were too wiſe ever to pretend, that their *Goſpel* had *rational Probability* on its Side." [We ſhall ſee *preſently*, that the *Goſpel and inſpired Scripture are even rejected.*] " As to *Regeneration*, it comes of itſelf, without our being required to do any thing towards it. 'Tis a *capital Truth*, ſays our *Moravian Biſhop*, that ſuch as have not received *Grace*, that have not yet a *Feeling*, ought not to *prepare* themſelves for it by any Action, good Works, good Reſolutions. *Preparation* for coming to *God*, is rather an *Obſtacle to Salvation.*"

Max. p. 278. Rim. p. 50—3.

This *Regeneration* muſt likewiſe be *inſtantaneous, in the Twinkling of an Eye.* " One *Moment* is ſufficient to be transformed into the *Image of the Lamb.*—If the *Saviour* departs from his Rule of converting *ſuddenly*, it is a Condeſcenſion to ſome People's Make."

Append. p. 24. Max. p. 14, 73, 129, 151.

All runs in the ſame Manner, as to obtaining *Grace, Faith, Pardon, and Salvation.* " No Acts of ours contribute to our obtaining *Grace.*—*Faith* doth not require

Max. p. 141.

the

the leaſt *Demonſtration.*" And what, doubtleſs, is much better; " Henceforth, ſay they, we are *freed from good Works*, we do only what we pleaſe; ſuch Things as we find no *Inclinatiin* to do, we are not to do. A Perſon *regenerated enjoying a greater Liberty.*"

Rim. p. 48, 52.

P. 49. " Our Method to bring to *Salvation* is, to *preach no Commandment but that of Believing.*" And yet *Faith* itſelf is no Part of their *Goodneſs*, or *Duty*. For, ſays the *Count*, " Believing, for all this, is not the leaſt meritorious. The Reaſon is, becauſe none of us came to it with a *good Grace :* It is ſuch a Virtue on our Part as the Tameneſs of a *Wolf*, when he finds himſelf in a *Pit, and cannot help himſelf.*"

Max. p. 37.

Append. p. 24. " For obtaining *Forgiveneſs of Sins, the Saviour requires abſolutely nothing*, not even one's having a Thought of behaving better for the future.—We ought not to be careful for the Time to come, or much engage in Promiſes to the *Saviour.*—The whole Doctrine of *warring againſt Sin is a human Fiction*, which one Man has learned from another; and nobody knows to this Day what is meant by it.

Hence, I ſuppoſe, Mr. *Whitefield* learned his favourite Tenet, ' That we are merely juſtified by an *Act of Faith*, without any Regard to *Works*, paſt, preſent, or to come.' ——And in Truth, we may be quite eaſy, live without any Senſe of good Works, any Pains

Pains or Thought about them, any Means of Grace, *&c.* but reject them with Indignation, and have them in the utmoſt Deriſion; if what they ſay, and have farther to offer, be right.

" Sin is no more to be combated with, nor a *Penance-Conflict* neceſſary for *them.* Some well-meaning Perſons of all Denominations have recommended ſuch a Thing; inſiſting that we ſhould *ſtrive hard*, and puniſh ourſelves, in order to obtain *Grace.* But this is a *Miſtake.* We caution People, who are *ſeeking Grace*, not to take tedious and round-about Ways. If the keeping of Souls depended on *Rules*, and daily *Admonitions*, *all would be loſt.* Tedious Conflicts are *uſeleſs.*" Max. p. 19. p. 27. p. 110.

Mr. *Weſley* has given a long Detail of theſe *Moravian Principles*, " Ceaſing from good Works, and all Means of *Grace:*— One leaning on the Back of a Chair, received a *great Gift:* But he muſt kneel down to *give God Thanks*; *ſo he loſt it immediately.*" With much more to this Purpoſe. See *Enthuſiaſm of Methodiſts*, Part ii. p. 142—148.

Mr, *Frey* ſupplies us with large Specimens of their Doctrines on this Head. " They have not ſtuck more than once, *openly to declare in their Meetings*, that they would not give over, till they had *driven Pietiſm out of their Community, Root and Branch.*"——An *Elder*, one *Vieroth*, a *Preacher* Frey, p. 17, 19.

a *Preacher* in high Repute, ſaid in his *Sermon*, " Nothing gives the *Devil* greater Joy, than to decoy into *good Works*, departing from Evil, ſhalling and willing, trying, watching, and examining." ——

P. 50. " They have nothing to do with Godlineſs, with holy Living, and Dying, and pious Uſages; theſe being no more than *Snares*

P. 58. *of the Devil.*"—" Theſe People call themſelves of the *new Period:* For according to

P. 64. them, the *Saviour* has ſhewn his People a new, eaſier, and ſhorter Way, than heretofore."

But I am getting deep, almoſt unawares, into their *licentious Tenets* (to which however it will be neceſſary to return) and muſt think of producing my

PARALLELS.

The *eaſier and ſhorter Way* brings to

Brev. Rom. April 30. Mind, " St. *Catharine* of *Siena*, who was *married to Chriſt* by a Ring, had the Honour of having his *five Wounds* impreſſed on her Body, and of *drinkimg out of his Side-*

Ribaden. p. 295. *Hole*;—was directed likewiſe to go and *procure Indulgences, as a ſhorter Cut to Heaven.*"

The favourite *Gnoſtics* have taught enough of theſe *bleſſed Effects* from the ſame *Prin-*

Iren. p. 88. *ciples. Irenæus* ſays of them, " They have an inviſible and incomprehenſible *Redemption*;—*a new Species of Regeneration inſtead*

ſtead of the baptiſmal; which is neceſſary for thoſe who would be *perfect in Knowledge*; whereby they are *regenerated into the ſupreme Bythos.*"——" The principal Doctrine of *Sim. Magus* was this, thoſe who ſhould put their Truſt in *him*, and his *Helena*, were at full Liberty to do whatever they pleaſed; for they were *ſaved by her Grace, and not by Works of Righteouſneſs.*" P. 95, 97.

" *Baſilides* thence taught the Uſe of all Sorts of *Works*, and of univerſal *Laſciviouſneſs* to be quite an *indifferent* Thing."—— As to the *Means of Grace*, " The *Valentinians* objected to good *Chriſtians*, that they *made Uſe of Grace, and therefore it was taken from them.*"——" *Epiphanius* diſplays their Doctrine, which aſſerts, that *they themſelves* need not take any manner of *Pains towards obtaining Salvation*; whatever may be neceſſary for other People." Epiphan. p. 172.

MORAVIANS.

§ 16. Perhaps you may be deſirous of knowing, upon what *Foundation* theſe Men aſſume this *Liberty*; and from what *Reaſons* they argue. And *one Reaſon* which they give for " no Pains, no Penance Conflict, no wreſtling with Difficulties, and the like, is this, that the *Saviour* hath undergone all theſe Things for them, and releaſed them from any Trouble of their *own.*" " Sin, ſays the good *Count*, need no more Max. p. 18.

to be *combated* with, but is killed immediately through the *Death of Chriſt.* I am ſteddily perſuaded, that the *Lamb of God*, at the Time when he ſweated *bloody Sweat*, has undergone that Kind of Conflict *once for all.*"——" Nothing is required to *Salvation*, and to become our *Saviour's favourite Soul* for ever, but to believe that *another* has paid for me, has toiled, ſweated, and been racked for me."——They repreſent to themſelves the dying of our *Saviour on the Croſs*;—*then*, ſay they, *farewel to all Anxieties about doing and forbearing, ſhalling and willing, watching and trying, come what will.*"

P. 204.

Frey, p. 64.

PARALLELS.

This agrees with the Sentiment of *Carpocrates*, " That *Chriſt by his Sufferings, evacuated all Sufferings and Puniſhments which belonged* to Men. And hence he argues, that they have Power and Liberty to work all Manner of *Irreligiouſneſs and Impiety.* This they do to *diſgrace the Chriſtian Name*, and make the Heathens think we are all ſuch as themſelves; though we *communicate* with them in nothing, not in *Doctrine*, not in *Morals*, nor common Converſation. But they abuſe and pervert the Name of a *Chriſtian*, for a *Cover to their luxurious Lives, and ungodly Tenets*; *doing Evil, that Good may come of it*; *whoſe Damnation is juſt.*"

Iren. p. 100.

Comp Epiphan. p. 104.

MORA-

§ 17. Another Reaſon is, the *Neceſſity* of their being *ſaved* from a *Prerogative of Nature*; as being the *Elect*, *the Spiritual*, *the Knowing*, *the Seed*, *&c. and ordained to Salvation*; notwithſtanding what is called *Viciouſneſs of Life*. " Thoſe who teach a Man to make himſelf *good*, as the Way to *Salvation*, though not *Deceivers*, are *deceived* Perſons." —— " The *Saviour* has written a *Book*, and ſo is the *firſt Recorder*. Before he began forming the Clay, he has *noted down Myriads of Souls, who ſhould be preſerved from all poſſible Deſtruction*.—This is the *Election of Grace*.—He hath alſo a *ſovereign Power*, to grant *his* Sheep ſuch *Privileges*, that they never ſhall, or *can periſh*." Hence the *Count* learneth to call thoſe Men " eſtranged from the *Saviour*, who have any Notion of *preparing for his Advent*."

Max. p. 58. P. 191. P. 72.

They have fully learned too the *Heretical Diſtinction*, that they are *by Right of Creation the ſpiritual Men*; we poor Mortals are only the *natural*, or *animal Men*. " The *Children of God* alone have a *Spirit*, *natural* People have none.—Yet in ſome the *Diſguiſe* is ſo agreeable, that they *excel* in Appearance a *real Child of God*. From hence it is plain, that ſomething *conſtrains their Soul* itſelf. And that is the Tyranny

Max. p. 79.

and Influence of the *God of this World.* And that *Spirit* which, as ſoon as our Sins are *pardoned*, ſucceeds in the Place which *Satan* occupied before, is *our own Spirit.* —Which ſtands immediately under the *Spirit of Jeſus Chriſt*, receives Orders from the Fountain-head, and need not perplex itſelf with *ambiguous Expoſitions* on all Sides." [Theſe are ſome of the *Count's leſs intelligible Phraſes*; but the *Obſcurity* will go off, and his Meaning be cleared up, in the Proceſs, eſpecially in the *Parallels* to this *Article.*]

Max. p. 191. The *Count* doth indeed allow, " That the *natural Men* may be ſaved by the *Prerogative of Chriſt*, who is not tied to the *Election:* Nor are we, ſays he, to ſuppoſe, that no more will be ſaved than the *Firſt-born*, or *Firſt-fruits*; but ſuch likewiſe as did not belong to the *Election of Grace.*" Particularly he deſires to inform us, " That ſuch as do *not dye Herrnhuters*, provided they *think favourably* of them on their *Death-beds*, and wiſh to die the Death of theſe *righteous People*, they would *poſſibly* meet with *Mercy on the Day of Judgment.*" [We have here a ſtrong Inſtance of *Moravian Charity*; *they muſt of Neceſſity* be ſaved, and *we poſſibly may.*]

We are none of us however vainly to conceive, that we can *eſcape Judgment, be certain of Salvation, or hope to arrive to an equal*

equal Degree of Glory with themſelves. They are *far above the common Salvation* in all theſe Reſpects. A much higher Privilege belongs to *them*, than to any *natural Perſons* of mere human Race. For, " On the *great Day of Judgment*, the *Herrnhuters* will not be placed among the *Goats*, on the *Saviour's* Left Hand, that is to be ſuppoſed of Courſe: Nor among the *Sheep* on the Right Hand. And *Count Zinzendorf* tells us, that the Words *holy Angels coming with the Saviour in his Glory*, denote the *Saints* coming along with him, and that the *Herrnhuters will be thoſe Saints*, and place themſelves near the Mark made in his *Side* by the *Spear*."——They ſay of themſelves, " That belonging to the *Saviour's Family and Retinue* they do not come into *Judgment*. But whoever is not found in *his Arms*, nor even at the Moment of leaving the Body directly *took Flight thither*, muſt be *tried*, and have a *Sentence* pronounced over him." [Such effectual Care have they taken to *prevent a Reſurrection, and avoid Judgment.*] Rim. p. 54. Max. p. 304.

PARALLELS.

One might naturally introduce the *Papal Powers*, who can *canonize* whom they pleaſe, and to what *Degree* of Glory they pleaſe: and that even Rogues and Harlots, vagabond Cheats, Madmen, Rebels, Aſſaſ-

ſins, Blaſphemers, *&c.* "It belongs, ſay their *Writers*, to the *Pope*, not only to *canonize for Saints* whomſoever he will; but to make a *Difference* between the Canonized, raiſing one above another. He claimeth an Authority to aſſign to the *Citizens of Heaven their Stations and Degrees*; and of placing ſome among the *Angels*, ſome among the *Apoſtles*, ſome among the *ſupreme Hierarchy of Angels.*" See *Downham, Papa Anti-Chriſtus*, p. 267.

Nor would the *Count's Preſumption* be improperly compared with another *Platoniſt and initiated Brother*: I mean the famous *Plotinus*; who, as *Porphyry* aſſures us, in his *Life* of this *Philoſopher*, "was *immortalized*; and when he left the Body, went directly to the *heavenly Society*; to thoſe Judges of Souls, and Sons of God, *Eacus*, *Minos*, and *Radamanthus*; not to be *judged by them*, but to be *one among them.*" [See *Fabric. Bibl. Græc.* lib. iv. par. ii. p. 139.] But we need go no farther than the *Heretics*, for *exact Tallies* as to theſe Points.

And here *Eccleſiaſtical Writers* are too numerous and copious to be entirely tranſcribed. But ſome Paſſages muſt be ſelected. We learn from *Irenæus*, and others, "That the *Valentinians* and others of the ſame Stamp, divided Mankind into *three Sorts*; the *ſpiritual*,—the *animal*, or *natural*,—the *material*, *carnal*, or *earthly*. The

Iren. p. 29, 32.

The laſt Sort are by *Nature utterly incapable of Salvation*; cannot poſſibly ever attain to it. The *animal* Men are thoſe who are to be inſtructed and confirmed by *Works and Faith*, but have not *perfect Knowledge*, nor are the *Elect by Grace*. Theſe, ſay they, are *we of the Church*. Wherefore a *good Converſation* is requiſite for *us*, otherwiſe we cannot be *ſaved*. But themſelves *muſt* undoubtedly be *ſaved*, as being by Nature the *ſpiritual* ones. They are not liable to *Corruption* in any kind of Action. As *Gold* lying in *Mud*, or a *Kennel*, loſeth not its *Beauty*, but preſerveth its *proper Nature*; Dirt being unable to damage it: So they ſay of *themſelves*, that they can receive no Detriment, nor loſe any thing of their *ſpiritual Subſtance*, in whatever *material* Works they are employed. On which account, thoſe of them who are the *moſt perfect*, do any thing that is *forbidden* without Fear, *&c.*"——" Guilty of ſundry deteſtable and *atheiſtical* Practices, they treat *us*, who have any *Fear of God*, as mere *Idiots*, who know nothing; extolling themſelves as the *perfect*, and the *Seed of the Election*. — *We* are therefore obliged to Continence and Works; but themſelves by no means, who are the *ſpiritual and perfect*, &c.——" The *earthly* Men go into final Corruption; the *animal*, if they chuſe Goodneſs, ſhall be refreſhed in a middle State; P. 34.

but the *ſpiritual and perfect*, of *Neceſſity*, ſhall be reſtored as *Spouſes* to the *Angels of Chriſt*."

Much more might be brought from *Irenæus*; but I paſs to *Clemens Alexandrinus*.

Clem. Alex. p. 524. "The *Valentinians*, and Followers of *Prodicus*, who falſly call themſelves *Gnoſtics*, or the *Knowers*, ſay, that they are *by Nature Sons of the firſt God*; but abuſing that Nobility and Liberty, they live as they *will*, and they *will live libidinouſly*; conceiving themſelves to be reſtrained by nothing, as Lords of the *Sabbath*, and *Royal Children*. And *Law*, they ſay, is not ordained for the *King*."

P. 510. Again, ſaith the ſame Author, "I have produced theſe Words, to convict the Diſciples of *Baſilides*, who live wickedly, as having a Licence to ſin by Means of their *Perfection*; and that they *muſt be ſaved in Virtue of their Nature* (though they are now vicious) on account of their *native Election*."

If you look into *Tertullian adverſus Valentinianus*, you find the *Valentinian* Doc-

P. 260, 261. trine ſummed up, "concerning the *triple* Diviſion of Mankind, the *Earthly* incapable of Salvation; the *Animal* of doubtful Event, uncertain Hope, and who may be ſaved by *Indulgence*; the *Spiritual*, *predeſtinated to certain Salvation, as ſtrictly their Due, who are Kings and Prieſts*. Therefore they don't

don't think *Works* are neceſſary for *them*, nor to obſerve any Rules of Diſcipline; this Rule being granted to us of the *animal Seed*, that we ſhould work out by the Aſſiſtance of *Action*, that Salvation, which belongs not to us by the *Privilege of Condition*.—Woe be to *us*, if we offend in any thing; *they* vindicate their Nobility by a diligent Licentiouſneſs, and diſſolute Life;—their *Mother Achamoth* indulging her own." —— You may ſee alſo *Epiphanius*, Vol. I. p. 172. and p. 188—191. where there is a full Account of theſe *Monſters*.

Such is the Difference between us *ordinary Chriſtians*, and a *Moravian* or *Gnoſtic*. If *We* aſpire to a Crown of Glory, we muſt fight out our Way by Obedience and dutiful Behaviour. *They* have an *indefeaſible hereditary Right* to a Crown, and a Crown of a *more exceeding Weight of Glory*, than any of us are to expect;—however diſſolute are their Lives and Actions; though they wallow in all Kinds of Uncleanneſs.

For Parallels are not wanting of the higher *Degrees* and State of Salvation, ordained for the *ſpiritual Nature above the Animal*. " The *ſpiritual* Perſons putting off their *Souls*, and becoming *intellectual Spirits*, ſhall enter into the *Fulneſs* (the complete and ſupreme State of the *Eons*) and be the *Spouſes of the Angels attending the Saviour*. Iren. p. 32.

And

And the Souls of the *Juſt* (Animal) ſhall be
P. 24, 15 refreſhed in the middle State.—The *ſpiritual* Birth is made after the Likeneſs of the *Guard-Angels of the Saviour*; who were brought forth of the ſame Kind, and at the ſame Time with the *Saviour*." In general,
Iren. p. 450. the *Valentinians* and *Marcionites* ſay, "That as ſoon as they are dead, they paſs *above* the Order of the *Juſt*, above the *Heavens* and the *Maker* of them, and go to their *Mother* and *unknown Father*; and ſo deny a *Reſurrection.*" "And it was a common Notion
Epiphan. with them, that *Spirit* fled away to a higher Place than *Soul.*"

Tertull. p. 262. The *Valentinians* teach, "That nothing of *animal Nature* is admitted into the *Palace of the Pleroma* (Fulneſs); nothing but the *ſpiritual Swarm of Valentinus.*—*They* will be totally *intellectual*, and inviſibly be received into the *Palace*. And ſo by *Stealth*. And what farther? They will be diſtributed among the *Angels*, the *Guards of the Saviour*, *as their Spouſes*. This is the *Privilege of the Spiritual*, this the *Reward of Believing.*" The ſame in *Epiphanius*, Vol. I. p. 172, 179, 190, 264.

Theodoret, to the ſame Purpoſe, writeth,
Theodor. p. 199, 200. "That the *Eons* who produced *Jeſus*, the *Saviour*, and furniſhed him each with their ſeveral Excellencies, produced alſo other *Angels* to be his *Guards*. And all theſe are *within the Pleroma.*—*Mother Achamoth* fell in

in Love with the *Angels*, and brought forth a *ſpiritual Birth, like thoſe Angels* (i. e. themſelves) which *muſt return upwards.*— They ſay beſides, that they are ſaved by *Knowledge* alone, and do not want any *Works*, ſeeing *Knowledge is ſufficient for Salvation.* Wherefore the *moſt perfect* among them perpetrate, without Fear, whatever is forbid by the *divine Laws*; ſerve their *Luſts*, and venture upon any thing indiſcriminately that is wicked."

Such was the Excellency of their *Knowledge and Illumination*, who arrogantly ſtyled themſelves *Gnoſtics*, that " they are ſuperior to *Peter*, or *Paul*, or any of *Chriſt's* other *Diſciples*.—They only have drank up the *ſupreme Knowledge*, are above Principalities and Powers, ſecure of Salvation; and for that very *Reaſon* are free to *debauch Women*, or indulge all manner of Licentiouſneſs.—This Knowledge is of itſelf *perfect Redemption*, and *ſufficient*." —— " *Simon Magus*, who taught that his Harlot *Helena* was the *H. Ghoſt*, inſtituted certain foul and infamous *Myſteries* (inexpreſſibly filthy), and had Aſſemblies equally filthy to celebrate them: Theſe being the *Myſteries of Life*, and of the *moſt perfect Knowledge*."

Iren. p. 100. P. 60, 61. P. 90, 91. 1 Epiph. P. 58.

And ſuch is the Caſe of our *Moravian Gnoſtics*. " Every one of them to a Man knows more than any of their former *Teachers*.—Under their *new Period*, *Chriſt* hath reſolved

App. p. 8.

reſolved to declare his Will *infallibly to the Brethren.*" —— " A Plan known only to themſelves, and of which even the *Evangeliſts had been ignorant.*" And in what doth *Knowledge conſiſt?* Why, in underſtanding, that *Redemption* is " full Liberty to gratify all their ſenſual Inclinations."——

Rim. p. 38.

P. 74.

Frey, p. 32, 35.

" The *great Labourers* themſelves, who formerly diſapproved of this revelling Life, now recall themſelves, and ſay, ' We had not then a *Plenitude of Light.*"

Theſe laſt Words oblige me to tranſcribe a moſt ſhameful Paſſage from *Epiphanius*, concerning the *Gnoſtics.* " They are not aſhamed to ſay, that the *Saviour himſelf* diſcovered and taught theſe *Turpitudes.* For in the greater Interrogations of *Mary*, (there being alſo the *leſſer*, and both *ſpurious)* they pretend, that he carried her to a Mountain, went to *Prayer*, formed a *Woman* out of his Side, and immediately began to have *Knowledge of her Body*; declaring, ' *Thus we muſt do, if we would live.*" They add, " That *Mary* was confounded, and fell to the Ground, and the *Saviour* lifted her up, ſaying, ' *Why doſt doubt, O thou of little Faith?*" —— And whereas it is written, " *Unleſs ye eat my Fleſh*, &c. And the *Diſciples murmuring ſaid, Who can hear this?* He ſpoke, ſay they, of the ſame *Turpitude*, and therefore *the Diſciples went back*; *for they were not yet confirmed in the Plenitude.*"

Epiphan. p. 89.

[What

[What I have omitted in this Paſſage is more impure than Impurity itſelf.]

MORAVIANS.

§ 18. To prove that they *live* as well as *teach* flagitiouſly; we need not, I ſuppoſe, conceive that their *Actions* are better than their *Doctrines*; or that they will ſpeak out the *worſt* of themſelves. But the *Count* has given pretty ſtrong Hints of their *looſe* Manner of Converſation. They confeſs, "That pious People have obſerved in *their Teachers a pretty looſe Life*;—and that the *Methodiſts* are apt to decline into *Hypocrites*, —the *Moravian Brethren* into a Frankneſs that gives *Offence*." But this is no Concern of the *Count*; for, ſays he, ſneeringly, "I, for my Part, reſt my whole Apparatus for forming good Manners from without, upon the Care of the *Magiſtrates*." —— In his *Dialogue with Mr. Weſley*, many Years ago, he was not aſhamed boldly to declare, in theſe very Words, "We reject all *Self-denial*, we *trample* it under Foot. We Believers do what we pleaſe, and no more. We *deride all Mortification*."

Fol. Hiſt. p. 39, 41.

Max. p. 107.

4 Jour. p. 101.

And if his own Writings are in any Reſpect defective, as to the Proof of a Conformity between their Practices and Principles, Mr. *Frey*, who ſpent ſo much Time among them, will eaſily ſupply the Defect, from "what he ſaw with his own Eyes, and heard

Frey, p. 14.

heard with his own Ears; Revellings on *Birth-Days*,—a perfect Scene of *Gluttony, Drunkenneſs, and Debauchery*, — throwing one another on the Floor, and ſtruggling, with many filthy and groſs Indecencies,— one Brother *breaking Wind* over another's *Tea-Cup*, &c." [This religious Ceremony accords with the Story in *Wolfii Memorab.* Vol. I. p. 832. that "the *Devil* came among ſome *Monks*, who were not over-intent on their *Devotion*, and violently breaking Wind, ſaid, *As are your Prayers, ſuch is your Incenſe.*"—— Poſſibly the *Society* may have received from their *Ordinary*, that *Edict* of the *Emperor Claudius, quo veniam daret flatum crepitumque ventris, in convivio emittendi.* But I ſhould rather ſuppoſe it a *Conformity* to the *Religion of the Egyptians*, who worſhiped *Crepitus Ventris* as a *Deity*.]

Sueton. Claud. c. xxxiii.

Minut. Fel. p. 279. Frey, p. 20.

"At their Merry-meetings, an Uproar, as if a Mad-houſe had broke looſe,—Muſicians heightening their Mirth with all manner of *wanton Tunes*;—their *Orgia* laſting till One or Two in the Morning, with the moſt indecent Levities; Increaſe of Wantonneſs, Tumults, Rioting. —— The *Wounds of the Saviour made a Cloak for all manner of Licentiouſneſs.*——Not conforming to Lewdneſs ſhews a Man to be no humbled Sinner, and ſo void of Reſpect to the *Elders*.——*Chriſtal*, the *Count's Son*, a hot-headed young Fellow, made an *Elder*, vindicates

vindicates all this Licentiouſneſs; railing and ſtorming againſt *Frey* for diſliking it. P. 82. ——None is more offended at him than the *Count* himſelf; ſaying, we are no *Baptiſts*, feeding People with Coercions; he extolls their *Diſſoluteneſs*; ſays, 'tis terrible *Blaſphemy* to cenſure it, with Heads full of *Bibliſh Lumber*, *Bible Trumpery*, &c."

Mr. *Frey*, as ſome Specimen of his Knowledge of their *Community*, divideth them into *three Claſſes:* " 1. Thoſe frolickſome, P. 34. revelling, and thoroughly *natural* People, who give a full Swing to their Deſires and Appetites; covering all their *Senſualities with the Wounds of Chriſt*. 2. Thoſe ſpirited and wanton *Croſs-worms*, as they call themſelves, who are ſtriving with Speed and Alacrity to come up to the *Naturaliſm* and lawleſs Privileges of the *firſt Claſs*. 3. Thoſe who are *offended* at this *Naturaliſm*; which is a *capital Crime*, and for which they are abuſed, as *ignorant of the Saviour, and troubleſome to the Community*. But they are mean poor Souls, held in Captivity of a kind of *magical* Darkneſs; few of them daring to open their Mouths.——Their Ex- P. 40. travagance, Rioting, *&c.* all comes out of the *Alms-Money*; they revel with the *Saviour's Cheſt-Money*." —— " I have more P. 42. than once heard at a *Conference*, in the Preſence of a great Number of Men and Women, unmarried Brothers and Siſters hold forth

forth very fluently, in Praiſe of the *Luſts of the Fleſh*, as a *reviving Balſam to the Heart.*"

" The Spirit of the *Evites* [conforming to our firſt *Parents* in their State of *Nakedneſs*] daily gets ground among them.—'Tis now *notorious*; though their *Doctrine* doth not expreſly declare for a *Communitas Corporum.* —— The abovementioned *principal Claſs* rejoice with great Rapture over the *Venereal*
P. 51, 52. *Energy.*——Nothing can exceed their very *Children in Wickedneſs and Impudence.*"
P. 47. —" For every *Claſs* of the Community the *Count* has inſtituted *Feſtivals and Merry-meetings*; where they ſquander away the *Alms-money.*"——" Thoſe whoſe Part it is to teach, and to practiſe theſe Enormities, without giving Way to any other Thoughts but *the Saviour's Wounds*; but giving them-
P. 50. ſelves up to a *natural Life*, keeping at a Diſtance the *Bible*, and *Bibliſh Matters*; wallowing in a ſenſual Security; calling Virtue and Religion the *pietiſtical Hobgoblin, &c.*——Theſe are called the *abſolute*
Paſſim. *Labourers for Souls.*" —— " The *Count* himſelf is a violent *paſſionate* Man, highly *diſſolute* and *ſenſual*, *atheiſtical*, *one who*
P. 53. *reads a certain atheiſtical Book (Bayle's Dictionary)* for quieting his Mind."

" He alſo taught them, that in order to be *ſaved*, they muſt not meddle with Doing and Forbearing, Meditating and Examining."

ing."——" *Good Works*, it ſeems, would be an *Impediment* to *Salvation.*"

Mr. *Frey* concludeth, upon the whole, " That *the Moravian is the wickedeſt Sect* P. 70. *that has appeared ſince the Apoſtles Time.*"

But this Charge may probably be carried too high; as *Heretics* have *equalled* them in Wickedneſs, both *in and after the Apoſtles Days.*

PARALLELS.

Theſe, from *S. Magus* downwards, are in general charged with all manner of Turpitude and Vicioufneſs by the *Fathers:* Which has partly appeared already, and will be farther proved as we proceed. Let me onely recite a Paſſage from *Epiphanius*, who, after an Account of ſome Fedities common among the *Gnoſtics*, not fit to be named, ſubjoins thus; " Theſe wretched Epiphan. Men and Women ſpend Day and Night in P. 86, 87. pampering the *Body*; waſhing and perfuming, feaſting and indulging in *Drunkenneſs and Venery.* They pronounce an Execration upon him that *faſteth*; deny its Lawfulneſs, and ſay that it comes from the *God of this World.* But that we ought to eat, in order to make our Bodies ſtrong, that they may *produce Fruit in due Seaſon*;—P. 90. which Words, they ſay, *David* uſed, to ſignify a *Flow of Venery.*"

MORAVIANS.

§ 19. For a fuller Diſcovery of their Iniquity, we may conſider a little by what *Steps* they arrive at the *Height* of their impious Behaviour.

'Tis remarkable that they bear a particular Spite to the *ſeventh Commandment*, for prohibiting *Adultery*. " *Count Zinzendorf*, in a *Sermon* preached in *London*, publicly ſet forth, *That the ſeventh Commandment could oblige us no more in the New Teſtament, becauſe it was at a Time when one Man had five or ſix Wives.*" Excellent Reaſon! Therefore it follows of Courſe, that it can be *no Adultery* to make uſe of other Women, or other Men's Wives, under the *Goſpel Diſpenſation*; ſeeing it allows but *one Wife*.

Rim. Pref. P. 5.

" The famous *Methodiſt-Teacher*, Mr. *W——ly Hall* (by an eaſy and natural Tranſition became a *Moravian)* preached publicly at *Saliſbury* in Defence of *Plurality of Women*, under the Name of *Wives*; and afterwards printed and publiſhed his infamous *Juſtification of Bigamy*; diſperſing it about, to my certain Knowledge, with his own Hands. A Treatiſe, not putting in any decent *Plea* for having a *Multiplicity of Women*, but audaciouſly condemning the Defenders of the *Matrimonial Contract between one and one, as weak and wicked Men*, Traitors to *God*, guilty of Folly, Falſhood,

and

and a religious Madneſs;—and he calls it, *the moſt horrible Deluſion that the Devil and his Emiſſaries can propagate.*"

PARALLELS.

" Becauſe *he* (the Maker of the *Law*) has ſaid, *Thou ſhalt not commit Adultery*; *we*, ſay they, *will* commit Adultery, that we may break that Law. Thus theſe Inventors of Vice, adding *Blaſphemy* to their *Laſciviouſneſs.*" Theod. p. 206.

" The Followers of *Carpocrates* and *Epiphanes* teach, that *Women ought to be common.* This *Epiphanes* ſays, in his *Book concerning Juſtice*, that Community of Women is but *common Juſtice*,—that the *Legiſlator* teacheth *ridiculouſly*, *Thou ſhalt not covet thy Neighbour's Goods*; and *ſtill more ridiculouſly*, *Thou ſhalt not covet thy Neighbour's Wife*; making a *Property* of what ought to be common." Clem. Alex. p. 511.

Hence " ſeveral of them openly, and without Shame, have drawn Women from their proper Huſbands, and made them their own Wives." —— " The *School of Marcus* eſpecially taught and practiſed this Doctrine, of *ſeducing other Men's Wives.*" Iren. p. 31. P. 60.

MORAVIANS.

§ 20. But why ſhould we mention any *ſingle* Commandment? Theſe Perſons will not allow themſelves to be bound by *any*

Law at all; either of the *Old Teſtament*, or the *New*.

They are ſet free from *all Law* by their
Max. p. 258. *Marriage with Chriſt*. "The *Magiſtrate*, ſays the *Count*, may and muſt uſe Laws;—but when we conſider our *Saviour's* ruling of the Heart, the Souls who are his *Bride*; here *we can't think of Law*. For (as he moſt ingeniouſly argues) how ſtrange would it be between *Huſband and Wife*, to have it ſet down how much each ſhould do in their common Concerns, or how far they ſhould yield to and gratify one another? This could not be called a *happy Match*."

As to the *Law of Moſes*, the *Moravians* are mere *Antinomians*, and utterly *reject* it; though ſometimes they are ready with their *Quibbles* and *Prevarications* in the Caſe.

Max. p. 22. "In his *Life-time* indeed he *(Chriſt)* inſiſted on the *Law*, and *preſcribed Rules*. He ſays of himſelf, *I am not come to deſtroy the Law, but to fulfil it*. But on the *Croſs*, all the Demands of the Law have
P. 44. been fulfilled, *&c.*" "If I aſſert, ſays the *Count*, that we ought not now to preach the *Law at all*, preſently *Gal.* iii. 24. will be objected. Yet the ſame *Paul* is very expreſs, that the Meſſengers of *Chriſt* are not appointed for the Miniſtration of the Letter, 2 *Cor.* iii. 6. The Scale therefore ſeems to me to turn againſt the *Law*, in favour of preaching the *Goſpel only*." And take we Notice,

Notice, that he *eſpecially rejects the moral Part of the Law.* " Here is properly the Diſpute between *us* and ſome *Divines.* They can't conceive why we lay aſide the *Law*, and the *moral Scheme* yet more."— P. 108.

" 'Tis a *falſe* Charge againſt us, that we *make void the Law.* For we inſiſt on thoſe Things which are inculcated in a *legal* Method; and the Word *Law* is not rightly underſtood. By *Rom.* vii. it appears, that one's *Huſband* is one's Law. But the *Saviour* is our Huſband, and henceforth *he is the Law.*" Where, by a few Quibbles upon Words, he confeſſeth the *Truth of the falſe Charge*; meaning by the *Law*, *their pretended new Directions of the Saviour.* 247.

PARALLELS.

Not to inſiſt on the *Popiſh*, and eſpecially *Jeſuitical* Caſuiſtry, which makes void the *Ten Commandments*, and the whole *moral Law*; we need only call in the *Count's old Friends.* " *Marcion* blaſphemeth the *God of the Law and the Prophets*; as the Author of Evil, a Lover of Diſcord, inconſiſtent with himſelf, *&c.* And therefore *Jeſus* came to *diſſolve the Law and the Prophets*, with all the Works of him who made the World." Iren. p. 104. Epiph. p. 305.

" *Sim. Magus* ordered his Followers, not to regard the *Prophets*, or fear the Threats of the *Law*; but, as freed Men, to do whatever they pleaſed."—The Re- Theodor. p. 192.

jection of the *Old Teſtament* was indeed common to almoſt all the ancient *Heretics*; as coming from a wicked, envious, and cruel *God*; and therefore abrogated by the *New Diſpenſation*. See alſo *Tertull.* p. 374.—— Nor did they boggle at direct *Forgery*, and falſifying the *Scriptures*; as we find in *Origen's Dialogue againſt the Marcionites.*

" *Marcus.* The *Judaizing Chriſtians* write thus; *I came not to deſtroy the Law, but to fulfil it.* Matt. v. 17. *Chriſt* did not ſay ſo, but thus; *I came not to fulfil the Law, but to deſtroy it.*"

" *Origen.* 'Tis your Audaciouſneſs to *change* this Paſſage, as well as others. But let the *Apoſtle (Evangeliſt)* ſtand forth, and convict you of *Falſification.*"

MORAVIANS.

Max. p. 44. § 21. " The *Count*, in Oppoſition to the *Law*, was for preaching the *Goſpel only.*" But we ſhall prove, that both *he* and *his* reject the *Goſpel* likewiſe; and that in a more *infamous* Manner, and more *opprobrious* Terms. What Mr. *Rimius* obſerves is this:

Rim. p. 35. " Though *Count Zinzendorf* doth not, as *yet*, think proper directly to diſown the *Scripture*, yet the indifferent Manner, in which he gives his Opinion of it, ſhews what he aims at. He makes *Chriſt and his Apoſtles ſpeak very meanly* —He preſcribes a Method to his *Miſſionaries*, how to deal with

with the *Comptrollers of the Scriptures* (thoſe that deſire Proofs of every Doctrine out of the *Scripture) viz.* that they ought to prove all ſuch Things by the *Defects*, or *Imperfections* of theſe Writings, which thoſe *Comptrollers* pretend to make good by the *Perfection and Infallibility of the Scripture.* The *Reading of the Scripture* appears to him to be more *dangerous* than *uſeful* to the *Society.*" [Here we have a genuin Tenet of *Popery.* And I am entirely of his Mind, that the *Knowledge of the Scriptures* would be dangerous to *both their Societies.*]

PARALLELS.

Many of the Gnoſtics have accuſed the *Scriptures* of *Imperfection.* " The *Valentinians*, when argued againſt from the *Scriptures*, immediately turn to an *Accuſation of the Scriptures themſelves*, as not right, not authoritative, as inconſiſtent, as *inſufficient without Tradition.*" Iren. p. 199.

Few of them, I confeſs, *abſolutely and wholly diſclaimed the Scriptures.* But *all* of them rejected ſuch *Goſpels*, *Epiſtles*, or *Paſſages*, which accorded not with their own Sentiments. " They *adulterated the Scriptures* by Additions, Subtractions, or Alterations, according to their own Minds; each *depraving the Rule*, and ſetting up himſelf above it." Many of them had *ſpurious Scriptures* of their own compoſing; *forging* Ibid.

Gospels, *Acts*, *Epistles*, *Revelations*, &c. Some of them, though allowing the *Authority of Scriptures*, yet preferring their own *wild Effusions*, and *pretended Prophecies*, above them; as the *Montanists*, &c. and so entirely *differ from Scripture*.

Epiph. p. 410.

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§ 22. In consequence of their mean Opinion of the *H. Scriptures*, *as defective and imperfect*, many of them will neither *use*, nor *have Bibles*; or else will throw them away with Disdain. "*G. J. Sutor*, who for many Years had a considerable Post among them, affirms, that among the *Herrnhuters* many live without the *Bible*; and such as have one, sell, or give it away. This can be proved by many Examples. I have heard Persons of the *first Rank*, who have great Authority in their *Society*, make their Brags, that they had never read the *Bible* in their Lives."——"They say, that *Liberty of Conscience* is pernicious; and that it was not right that every body should have the *Bible*."

Rim. App. p. 12, 15.

Mr. *John Wesley*, who went among them, (but afterwards, from Contentions *who should be the greatest*, made very free with them) supplies us with Accounts "of their ceasing to read the *Scriptures*,—their throwing away the *Bible*, and saying, I will never *read*, nor *pray* more.—In their *Societies* the *Bible* *vanished*

vaniſhed away, and the *Moravian Hymns*, and the *Count's Sermons*, lay in its room.—Of their ſaying, you *pray*; that is the *Devil*. You read the *Bible*; that is the *Devil*. You *communicate*; that is the *Devil*." [See *Enthuſiaſm of Methodiſts and Papiſts*, part ii. p. 143.]

Mr. *Frey* acquaints us, with their *vilifying the Scriptures* in the moſt outrageous Manner: "The *Bible*, they ſay, is *loathſome Dung*, fit only to be *ſpit* upon,—don't deſerve a *ſingle Thought*."—Their *capital Labourers* ſay expreſly at their *Meetings*, 'When any one gives himſelf to meditate on the *Bible*, it is a *ſure Sign that he never had any Spark of Grace in his Heart*; the *Bible* being ſuch a *nauſeous* Thing, as to ſet one *a ſpewing upon it*.'—"What could a rank *Atheiſt* ſay more?" Frey, p. 19, 37. P. 47.

PARALLELS.

It does not clearly appear, that either *Sim. Magus*, or his *Succeſſors*, ever treated the *ſacred Writings of the N. Teſtament* in ſuch a Degree of *Contempt and Blaſphemy*. Their uſual Way was, either to *interpolate*, *curtail*, or ſome how *alter* the *Scriptures*; or elſe forge *ſpurious* Writings under the *Name of ſome Apoſtle*, &c. And yet theſe are your *innocent Moravians*, to be received into your *Boſom*. *Popery* indeed may help towards a *Compariſon*, as having *notoriouſly defamed*

defamed Inſpiration; calling "the *Bible* a dead Letter, a Leaden Rule, a Noſe of Wax, a Promoter of Hereſy, no better than *Æſop's Fables*, or the *Alcoran*; —calling *Proteſtants*, *Bibliſts*, *Goſpellers*, *Scripturiſts*, &c." But we muſt let "the *Beaſt open his Mouth in Blaſphemies*,—*till he goeth into Perdition.*"

The *Moravian Hymns*, ſome of them in the laſt Degree ſcandalous and obſcene, anTertull. p. 20, 22. ſwer to "the *Pſalms of Valentinus*, which he uſeth with the utmoſt Impudence;—but *we* are patronized by *Pſalms*, not of the Apoſtate heretical Platoniſt *Valentinus*, but of *holy David*."

MORAVIANS.

§ 23. By this Time you might imagine the *Count* and his *Herrnhuters* to be utterly *defenceleſs*, abandoned, and given up. But they have *a Way to eſcape*; and even ſuch a *ſure Rule* of Doctrine and Practice, as cannot poſſibly be diſputed. Nor need they make the *H. Scriptures* their *only* Rule, or *ſuperior* Rule, or *any* Rule; but may fairly and ſafely nauſeate, and trample it in the Mire; ſeeing they receive all their *Orders*, and Direction for their whole Conduct, *immediately from the Saviour himſelf*. And this undoubtedly will juſtify Rim. Pref. p. 13. their ſaying, "That all Writings which appear againſt them, *deſerve to be burned by*

the Hands of the common Hangman." For,
" the *Count* inſtills a Notion into the Socie- Rim. p.
ty, that their *Superiors* receive from *Chriſt* 22.
himſelf the Orders that are given. This he inculcates upon his *Flock* with equal Care and Aſſiduity. Every thing is done by *the Saviour's Injunction. Jeſus will have it ſo: The Lamb commands it.*—He gives his Orders, which are to be executed that very Moment.—Their ſending of *Miſſionaries* is P. 23.
a Buſineſs in which the *Saviour* is particularly concerned; he preſcribeth minutely in this Matter.—He directs them in their *Travels*, as the *Count* has found by Experience, particularly *himſelf*, who has performed *Voyages* with a *miraculous* Swiftneſs; which others cannot do, becauſe they are in the *Hands of Men.*" —— " If the *Miſſionaries* P. 26.
do but little; if in two hundred Voyages they make but one hundred Converts; 'tis becauſe they are confined to the *Saviour's* Inſtructions. *Satan* himſelf lets the Brethren alone, as long as they tranſgreſs not their Orders. But as ſoon as they go beyond their Commiſſion, then *Satan indeed plays the Devil*, and oppoſeth them with all his Might." [So that the *Devil is the Moravian's Friend*, and co-operates with *Chriſt* in keeping them to Order.] In general, " the P. 32.
Count never formed a *Plan*, but *acted from Time to Time, as the Saviour directed him.*"

This may give ſome Light into the *Moravians*

ravians Reaſon, why they cannot give an exact Account of their Articles of *Doctrine and Faith*, " becauſe they are often *varying their Ideas*." According to the Account in Mr. *Rimius*, " There is no *uniform Conſtitution*, or Rule of acting among them for one Week together: Wherefore it was doubtful, whether ſuch Things as were found among them To-day, would continue ſo for any Time." As *Intereſt* or *Humour* directs, they can readily *throw their Inconſiſtencies on the Saviour*.

Rim. p. 106.

And this is acting conſiſtently with the *crafty Heretics*. " The *Valentinians* might take the ſame Liberty as *Valentinus*, the *Marcionites* the ſame as *Marcion*, *to change their Creed at their Pleaſure*." All which perfectly correſponds with the *Popiſh Arts*, of the *Jeſuits* eſpecially, who are ſo well known to *vary their Claims and Doctrines according to Times and Circumſtances*; raiſing, depreſſing, declaring, concealing; adding, or diminiſhing; affirming, denying, or prevaricating;— as ſecular Prudence, or Intereſt, ſerves.

Tertull. p. 218.

MORAVIANS.

§ 24. By what *Means*, and in what *Manner*, the *Count* and *Society* always were directed by the *Saviour*, may be hard to ſay: But they often were guided by *Lots*. For, " the *Caſting of Lots* is much practiſed among

Rim. p. 11.

among them, in order to *learn the Will of the Lord.*" Under this Pretence of obeying the *Saviour*, who, they tell us, "knows how it is with a Maid before she marries, they *marry* their Followers by *Lot*, and send away other Men's *Wives and Children* to *Pensylvania, or elsewhere*; in Spite of the *Husbands, Fathers*, or *Children themselves.*" Not that the *Saviour's Will* is of any Moment, unless agreeable to the *Count's Will.* For, says Mr. *Frey*, "In consulting the *Saviour by Lot*, whether it be *Yes*, or *No*, it is of no Effect without the *Count's* Approbation. This I *often* experienced." "Here I plainly saw the Industry of *Human Machinations*; casting, and rejecting *Lots*; casting them again, and again altering them. If the Lot says *Yes*, and the *Count*, or some *eminent Labourer*, made any *Objection*, the *Saviour's Yes went for nothing*; and this was *frequently the Case.*" Their playing these *Tricks* with the *Lots* may seem, indeed, to derogate from the *Saviour's Direction and Authority*; but then *Zinzendorf's Supremacy*, his absolute and uncontrollable Will, are *established*; which is much better. Of this *Papal Supremacy* we have other Proof. For, "the *Count*, in his *Sermons* to the *Synod of Zeist*, teacheth, that *God obeys* the Voice of the *Brethren*; but it is required *first of all*, that they agree with their *Friend*, that they act in Concert with their *Chief.*"

P. 22. P. 92, 93. Frey, p. 12. P. 13. Rim. p. 21.

PARAL-

PARALLELS.

How faithfully the *Methodiſts* have taken from *Herrnhutiſm* the Practice of *Lotteries*, may be ſeen in the *Compariſon of Methodiſts and Papiſts.*——How diligent St. *Francis* was, in his *Conſultations of Chriſt by Lots*, till they turned out to his *own Mind*, may be ſeen in *Offic. Propr. Minorit.*——Much of *Cheat and Impoſture* by a dextrous *Management* of Lots, we have in *Vandale de Oraculis.* But I can recollect only one Paſſage of this Nature concerning the *Gnoſtics*, and that is from *Irenæus*; "All theſe Men, *i. e.* the infamous *Marcus and his Society*, are uſed to *caſt Lots* at their *Suppers*, who ſhould command any of the reſt to *propheſy*; and that agreeably to their own Concupiſcence."—The *Count's* Claim of *equal*, if not *ſuperior*, Power to that of *Chriſt*, comes up to the Conduct of *Pope Honorius* towards the *Franciſcans:* "St. *Francis*, *whom God obeyed in all Things*, obtained from our *Saviour* a Grant, that whoever ſhould at any Time attend *his Chapel*, ſhould have the Benefit of a *plenary Indulgence*; but on Condition that they firſt go to his *Vicar*, *the Pope*, for his Conſent. The *holy Father* allows the Order of *Chriſt* in the Caſe; but thinking the *Grant to be too large*, he accordingly thinks proper to *alter* and *curtail* it. And it is a general Doctrine among the

Iren. p. 69.

Brev. Francif. Aug. 2. Lib. Conf. fol. 197.

the *Pope-worſhipers*, that he *can diſpenſe with the Word of God*; that he can *change*, or *reverſe*, the ſolemn Orders of *Chriſt*:— And that an *Exemption from the Pope's Juriſdiction would be to deny God.*" [See this fully proved by *Downham de Anti-Chriſto*, lib. iv. c. 7.] The laſt Words exactly tally with a Declaration of the *Herrnhuters*, " That to give up their *Dependency on Count Zinzendorf*, would be to incur that terrible Cenſure; '*Whoever denies me before Men, him will I alſo deny*, &c." Rim. p. 81.

" They all allow the *Count* to be *abſolute*, profeſſing a blind Obedience to all his Regulations. Thoſe who refuſe to obey, are fit only for *Bedlam*." Fol. Hiſt. P. 14. Rim. p. 80.

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§ 25. Hence they roundly declare for an *Infallibility* (for which they have equal Reaſon with *Papiſts*) in *their Community*.

" All the *complete Herrnhuters* agree, that *the Society cannot err*; as being under the *Saviour's Direction*.—— *A General Elder*, ſays *G. J. Sutor*, openly declared to me, in the Preſence of above twenty Perſons, that the *Society was perfect and infallible*, and whoever doubted it was a *Raſcal*." App. p. 14.

" They tell you, that *Chriſt intending a new Period in his Church*, has reſolved to declare his Will henceforth *infallibly to the Brethren*." Rim. p. 38.

The

The Caſe ſtanding thus, that the *Count* and his *Society* are perfect and infallible, and immediately directed in all Things by the *Saviour*; ſome ſilly and impertinent Perſon may perhaps aſk, 'How then comes it to paſs, that we find ſo much *Lewdneſs and Impiety* in their Doctrines, and whole Converſation?'— But the *Count* will ſolve this Difficulty with a wet Finger, cut the Knot at once, and clear up the Matter in a very few Words. "They do what the *Saviour* orders, in whoſe Power it is to *make* Laws, and *repeal* them; to make *Virtue Vice, and Vice Virtue.*" The following are the very Words of his *Sermon:* "*He can make Oeconomy of Salvation, and change it every Hour, that the hindermoſt be the foremoſt. He can make Laws, and abrogate them. He can make that to be moral which is againſt Nature; the greateſt Virtue to be the moſt villainous Action; the moſt virtuous Thoughts to be the moſt criminal.*"

Bravely ſaid! replies old *Bellarmine*. For *Chriſt's Vicar, the Pope, can do the ſame.*

Bellarm. Rom. Pont. l. iv. c. 5.

"For the *Catholic Faith* teacheth,—If the *Pope* ſhould err in commanding Vices, or forbiding Virtues, the Church would be obliged to believe Vices to be good, and Virtue bad, unleſs it would ſin againſt Conſcience."

That "the *Saviour* can make that moral which is *againſt Nature*, we may conclude to

to have been a general Notion among the *Count's Predeceſſors*; becauſe the Author of the *Apoſtolical Conſtitutions* has theſe Words concerning them; 'Let us avoid theſe infamous and impious *Heretics*: Let us obey *Chriſt* as our King, as having Authority to *change* divers Laws, and, as *Legiſlator*, to ordain differently; *the Laws of Nature being always, or every where, preſerved immutable.*" Lib. vi. cap. 25.

MORAVIANS.

§ 26. Thus we ſee the *Count* has routed all the Power of *Religion*, whether *natural* or *revealed*; and made it vaniſh in an Inſtant, by the *Will of the Saviour*. And if *Impertinents* will ſtill aſk, 'How doth it appear that the *Saviour* actually hath done ſo?' the *pious Count* is ready with his Proof. He hath done it by his *new Period*, the *new Plan*, wherein the *Count* and his Society, are the *Saviour's Vice-gerents*.

"In the *new Period Chriſt* has reſolved to declare his Will *infallibly to the Brethren*.—They are intruſted with the *Saviour's new Plan*, known only to *themſelves*, and of which even the *Evangeliſts* themſelves were ignorant." [I really believe him; the *Evangeliſts* were certainly ignorant of ſuch a Plan.] Rim. p. 38. P. 74.

"By Virtue of this *new Plan*, received from the *Saviour*, they are licenſed to tram- Frey. Paſſim.

ple under Foot, to ſpit upon, ſpew upon, that nauſeous Thing the *Bible*:—To be Gluttons, Drunkards, Debauchees: — To juſtify and commend all manner of Licentiouſneſs: — To decry good Works, Piety, Devotion, holy Living; and deſtroy them Root and Branch; as being ſo many *Decoys of the Devil*, to enſnare thoſe Souls, who have experienced the *Saviour's Grace in their Hearts*."——" The *Saviour* is pleaſed with their *Licentiouſneſs*; a ſerious, regular, pious Man, is an *Enemy to the Saviour*: Not to be *lewd* is Ignorance of the *Saviour*: *Venery* is a *high Cordial*, &c."

Mr. *Weſley* (who was long enough among them to learn too much of them) aſſures us, " Of their affirming their Church to be infallible.—No true Church on Earth but theirs, and no true Chriſtian out of it.—Of their ceaſing from Works, and all Means of Grace; from all ſuch Ordinances, as Church, Sacrament, Prayer; and making a mere Jeſt of them.——That it is all the Devil, and going to Hell, *&c.*" See *Enthuſiaſm*, *&c.* 2d Part, p. 136, 142. This is the Doctrine of their *new Goſpel.*

PARALLELS.

As in theſe Points the *Gnoſtics*, &c. ſeem all agreed; it may ſuffice to produce one *Writer*, concerning the ſeveral *Particulars* in the *Carpocration new Plan.*

" *Epipha-*

" *Epiphanius* tells us, that they prefer themſelves to all the *Apoſtles*, on account of their *ſuperior Knowledge*: Doing whatever they pleaſe; *centering every thing in corporal Pleaſures*, all manner of Luſt, and abominable Actions. For thus they argue: Whatever Things are reputed wicked among Men, are not really wicked, but naturally good. For nothing is wicked by Nature; but only fancied to be ſo by Men.——Hence they commit the moſt execrable Vices, not fit to be named;— even *Sodomy* with Men and Women. By attaining to this Knowledge, and acting accordingly, they are ſet free, and fly away to Heaven." Epiph. p. 103.

" *Irenæus* tells the ſame Thing of *Sim. Magus*, who taught, that no Works were *naturally* juſt and good, but only by Accident; and as the *Angels*, who made the World, *ordained*; bringing Mankind *into Servitude by ſuch Sort of Precepts.*" But I muſt not eaſily let go the *Count's* Argument for the moſt *unnatural Vices*, by the Authority he gives to the *Saviour* of making that to be moral which is *againſt Nature*; joining with it the *Moravian's* 'utter Deteſtation of *Self-Righteouſneſs*.' This agrees with the Doctrine of *Marcion*, " That *Chriſt*, when he deſcended into *Hell*, *redeemed Cain, the Sodomites, Egyptians, and all like them*, and took them into his Kingdom, becauſe they ran to him: But that Iren. p. 95, 101. Iren. p. 104.

Abel, *Enoch*, *Noah*, and other juſt Men with all the *Prophets*, and thoſe who pleaſed *God*, were not ſaved, but left in *Hell*."

Epiph. p. 305. And to the ſame Purpoſe *Epiphanius* reciteth their Tenets, "That he ſaved *Cain*, *Corah*, *Dathan* and *Abiram*, *Eſau*, &c. But left in *Hell*, *Abel*, *Enoch*, *Noah*, *Abraham*, *David*, *Solomon*, &c. becauſe they would not come to *Chriſt*."

Iren. p. 112. "The *Cainites* ſay, that *Judas* alone of all the *Apoſtles* knew exactly the Secret, [to whom we may now join the *Count*] that

Epiph. p. 276. the *Sodomites*, and thoſe like them, were to be ſaved: For which Reaſon he performed

Theod. p. 206. the *Myſtery of betraying Chriſt*. Therefore they boaſt of *Judas* as their *Kinſman*, and the *Knowing* one, by way of Excellence."

MORAVIANS.

§ 27. After their Direction from the *Saviour* in all Things, and becoming of Courſe therefore *infallible*; and, in Virtue thereof, having deſtroyed the eternal *Difference between Good and Evil*, *conſecrated the moſt unnatural Vices*, and repealed, by the *higheſt Authority*, all the *Laws of Nature*, *and inſpired Dictates of the Bible*;—the *Count* finds himſelf at full Liberty to open his *Sink of Uncleanneſs*, and empty his *Dung-cart of Filth* upon the World; defiling it with *Impurities* beyond meaſure ſcandalous.

But that we may not plunge at once into his

his *Kennel*, let us previouſly take Notice of what may be called the *Moravians amorous Enthuſiaſm*, the *Lure*, whereby the Brethren and Siſters are drawn into his Nets. Hence he is ſo full of his '*Kiſſing Theology*, and *Embracements* between the *Saviour* and his *Moravian Handmaid*.'

"'Tis a Preparation for this *Bridal State*, when, after a long Ignorance of the End of our Creation, there now commences in the Heart, through Grace, a ſpiritual Longing after being *embraced*, and coming into ſome *kind Arms*:—Of being brought near the Huſband, and receiving his *Kiſs* of Reconciliation; to be embraced in *his Arms*, which is the *End of our Being*."——"The Soul, one Time or other, is to be *kiſſed* out of the Body, like that of *Moſes*.—*Chriſt* now tears eth out our proud Fleſh with a *Kiſs*, pierc- ing the Heart with *Love Pains*. The Mouth of the Lamb hath *kiſſed* him, and hallowed him with an indelible Mark."

Max. p. 240. P. 322. P. 148. P. 156.

The *Count* is ſo fond of this *Idea*, that he has carefully enumerated 'the ſeveral *Sorts of Kiſſes* between the *Saviour* and his *Beloved*.'——He has likewiſe made a fine *Speech* for him: "I did not, ſays our *Saviour*, become a Man of a *Cryſtalline* Subſtance, but plain *Fleſh and Bone*; prepared nine Months in the Womb of a poor Maiden. Now come to me and *kiſs me*, or if you cannot do that, I will come to you,

Max p. 14. P. 279.

and fall on *your Neck.*" To this *laſcivious* Meaning, too, muſt be perverted our *Lord's* Words to *Mary Magdalen*; '*Touch me not*, &c.'

Hymn 75. *Mary!* he calls; a Greeting this:
Her ſparkling Eyes ſhe raiſes.
My Lord, ſhe cries, (her Tongue looſe is)
I muſt here give thee *Kiſſes.*
Nay, ſaith the Lamb, don't *kiſs me here.*

PARALLELS.

In what a *filthy* Senſe the *Gnoſtics* interpreted various Paſſages of *Scripture*, I am willing to be ſilent. But it may be ſeen in *Epiphanius*, Hær. xxvii. p. 86, 95.

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§ 28. What hath been hitherto ſaid, may ſerve for an *Introduction* to the *great Myſtery*, which is to follow; having opened to our View ſo many *Avenues* leading to their *Temple of Venus and Priapus.* The *Reader* will ſcarce judge otherwiſe, when he ſees a *libidinous and crafty Seducer* zealouſly inculcating the moſt *ſcandalous, and even blaſphemous Impurities*; ſuch *Obſcenities* as might be thought *incredible*, were they not the *Count's profeſſed Doctrine*, printed and publiſhed in his *Sermons*, and other *Diſcourſes.*

Whenever the Enemies of our *Moravians* ſpeak any thing *ill* of them, they conſtantly and

and confidently tell you, *'Tis all Lies, mere Calumny.* But will they not *believe their Biſhop, their Ordinary, the Angel of the Church of Philadelphia* (as they term him) who doth nothing without the *Saviour's Direction?* Will they call *him a Liar?* Shall his own Words, under his own Hand, paſs for *mere Calumny?* Let them remember his *Poſtulatum*; "My Aſſertions are ſuch, that the *Reader* may evidently with more Security believe *me*, than my *Adverſaries.*" And again, he informs us, that his *central Ideas* are contained in his *Sermons.*

Rem. p. 41. P. 35.

To theſe therefore let us go: Mr. *Rimius* indeed is ſo ſqueamiſh and weak, "as to fear that the bare *Recital* of thoſe *central Ideas* may be offenſive to a *chaſte Ear.*"—The *theological Faculty of Tubingen* is of Opinion, "That a Man would heſitate a hundred Times, before he would mention ſuch a Number of *laſcivious*, crude, and ſcandalous Expreſſions."——But *they (Moravians)* make no Scruple, by *public Apologies*, to declare all this "to be *holy and innocent*; adding, that none can be offended therewith, but thoſe whoſe Hearts are not yet *purified by the Blood of Chriſt.*"— And the *Count* (who is an *honourable Man)* is clear, that nothing of this can be "*offenſive to the moſt delicate Imagination.*——Perhaps not, among the *Brethren and Siſters.*

Rim. p. 67. App. p. 27. Rem. p. 25.

But the Matter must be left to more *impartial Judges.*

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§ 29. The *Count* begins his "chaste Matter under usual and express Words;" by excellent *Reasons*, never thought of before by any *Interpreter*; *viz.* to shew that the *Saviour* was of the *male Sex*, to sanctify the *male Member* in Mankind, and make it a *proper Object of Worship to the Ladies.*

Rim. p. 55. "What is called by the hideous Name of *Pudendum*, the *Saviour* has changed into *Verendum*, in the proper and strictest Sense of the Word.—What was chastised by *Circumcision* under the *Law*, is restored again to its first Essence, and flourishing State; made *equal*, and even *superior*, to all the rest of the Parts of the Body; the *most respectable* on account of its Dignity and Distinction; especially as the *Lamb* would chuse to endure in *that Part* his first *Wound*, his

Max. p. 228. first *Pain.*"——"How are we to be certified, that *Mary's Child* was indeed a *Male?* Here the *eternal Wisdom* had beforehand laid a Train, by introducing *Circumcision*; that so this Child of *Mary* might by that Rite be authentically declared to be a *Boy.* To the end he might hereby turn the *Male Shame into Honour.*"

Next he acquaints his *Females* with the *Advantages* of their happening to get a *Sight* of

of this *Member*. " When an *Eſther by Grace*, and a Siſter according to her Make, gets *Sight of this Member*, her Senſes are ſhut up, and ſhe holily perceives, that *God the Son was a Boy*." Hence " the *Siſters* are exhorted never to think of the Member but with the moſt *profound*, *the utmoſt Veneration*; they are taught to make a Scruple of reſpecting Men for any *other* Reaſon, reſpectfully remembering the Man who wore the like Member." Rim. p. 57.

" The *Organ of Generation of the other Sex is no leſs honourable*. It has been ſanctified by the *Birth of the Saviour*.—The *Huſband of Souls* has lain in one of them." I abate of the Strength of my Author's Expreſſions, for Fear of offending the Modeſty of my Readers. —— " By *Mary's Conception*, and from that Hour forward, was the Womb of a Woman no more to be deemed ſhameful, but the moſt awful among all the Members.—And thus a happy End is put to the whole Career of *natural Depravity*: And the *Child-bed* will appear to Women ſuch a venerable Piece of *divine Worſhip*, as they can rejoice at in Soul and Body." Rim. p. 58. Max. p. 228.

PARALLELS.

Reſerving ſuitable Compariſons from *Gnoſtics* to what immediately follows; we may here obſerve a *Revival of the old Egyptian Myſteries*, and their original *Conſecration* of the

Theod. p. 521. the Φαλλὲς and Κτεὶς. Indeed the Αἰδοῖον of both Sexes was generally an *Object of Worſhip* in all the *Myſteries*. But all were received from *Egypt*, where the *Female Part* was the *Image* or Repreſentation of *Iſis*, and the *Male Part* of *Oſiris*; and both ordered to be *religiouſly adored*. And I could evidently prove, that as *Count Zinzendorf* has copied cloſely his *Gnoſtic* Predeceſſors, ſo moſt of *them* were *initiated Brethren*, and *actually* adopted for their *Plan*, the *filthy Inſtitution of the Myſteries*.

MORAVIANS.

§ 30. But let the *Count* proceed in proving the *Sacredneſs of his Impurities*. In order to which, he advanceth a *ſtrange Sort of Tenet*; and for a Reaſon moſt execrable and ſhocking. "All *Souls*, he ſays, are of the *Feminine Sex*. To think that they are *Male Souls* would be the greateſt Folly, a *Chimera*, which ſhould not enter the Thoughts of a *Chriſtian*, even in a *high Fever*. All that is of the *Male Quality*, and was adapted to our Body *for a Time*, is *detached* from it as ſoon as the *Corps is interred*. It was no Part of its *natural* and *primitive* State. 'Tis an *Addition* made to it afterwards; an *After-creation*."

Rim. p. 59.

PARALLELS.

The Notion that all Souls are *Females*, ſeems

ſeems to be a *peculiar* Fancy of the *Count's* own Brain: Unleſs ſomething of this Nature may be collected from the *Valentinian Doctrine* of *Eccleſia* (of the *Feminine Gender*) "created, and made the *Spouſe of Chriſt*, long before the Creation of the World; and to be ſo again hereafter." (And the *Moravians*, it ſeems, are the *only true Church.*)—"The *Valentinians* ſay, too, that as to the original *Creation of Male and Female*, the *Men* are the *Election*, the *Women* are the *Vocation*; the *Men* they call *Angels*, and the *Women* are *themſelves*, of a different and *excellent Spirit.*" And theſe, we are to remember, are all to become *Spouſes of the Angels in the eternal Bed-chamber.*

Iren. p. 28. & paſſim.

Clem. Alex. p. 973.

Or perhaps our *ſpiritual Count* may have been favoured with a *Dream*, like that of *Van Helmont*, "wherein he ſaw the very *Beginning of our Creation*; and related it to the utter Diſgrace of the *Phyſicians.*" But that the *Male Member is detached* from the Body immediately *after Interrment*, wants, I preſume, better Proof than his *Honour's* Aſſertion; as being a Matter of eaſy *Confutation.*

Bayle (in the Article ADAM) whom the *Count* may conſult for *Information*, as well as *quieting his Conſcience*, has afforded him the Opinion of the *inſpired Madam Bourignon.* "Men, ſays ſhe, think they were created by *God* as they are at preſent; though

it

it is not true."——"She had a *Revelation from God*, how *Adam* was made before Sin. Inſtead of *Beaſtial Parts*, not to be named, he was made like as our Bodies ſhall be *reſtored* in *eternal Life*, after a Manner which I know not whether I dare reveal."

MORAVIANS.

§ 31. It has been ſometimes taught, that *Women have no Souls*; but the *Count* is ſo complaiſant as to teach, that *all Souls are Women:* But for a *Reaſon* moſt exquiſitely
Rim. p. 59. *ſhocking and blaſphemous.* "All Souls are *Siſters*; the *Myſtery* he, the *Saviour*, knows. They are *She-Souls*, which are *his Bride. She-candidates to reſt in his Arms, and in the eternal Bed-chamber.*"

He tells his Society, a hundred Times
Max. p. 114. over, "that the *Church*, (i. e. *Moravians*) is to be *Chriſt's* Wife:—Created and redeemed
P. 60. finally to ſleep in his *Embraces.*—That the *Saviour* will *hereafter* celebrate his *Nuptials* with his *Wife*, whom the Father will then *viſit.*—That the Right of uſing the *Bodies of the Youths and Virgins* is reſerved to the *Creator* alone hereafter, and for his Service.
P. 229. —He is thy *Huſband*, and thy *Head*, and inſeparable Companion for the future."

He takes effectual Care that his *Followers* ſhould underſtand all this in a *carnal* Senſe,
P. 264. by "the Right of the *Saviour to uſe their Bodies*; and when our Spirit ſhall one Day re-enter

re-enter our *Body*, he will then *embrace us in our entire Nature.*" For the ſame infamous Purpoſes, he tells them, " That by Faith they are to wrap themſelves up in the *human Nature of Jeſus*;—Who was not to leave any Poſterity behind him in the *common Way*, but whoſe great *Marriage* is to be hereafter.—Who is ſtill the ſame *hearty Perſon* as when he was a *Carpenter at Nazareth*.—They are to receive his *Kiſs* of Conſolation, to be preſſed to his Heart, and *united* in the cloſeſt Manner, according to his *human Nature*; who has choſen this for the *Form*, wherein he would, has, and will, to all Eternity, ſhew himſelf to his Creatures." The *Saviour* then as a *Man*, in *his human Nature*, being the Huſband of his *Moravian* Handmaid, the *Church*, to enjoy her in *her human Nature*, and in the eternal *Bed-chamber*; let us ſee what the *Gnoſtic Heretics* ſay to theſe Points.

Rem. p. 24. Max. p. 327. P. 131. 243—4.

PARALLELS.

" Several of them ſay, that the *Propator*, the firſt and great Father, was called *Anthropus*, i. e. *Man*; and that this is a great and hidden *Myſtery*, that the Power which is above all, and contains all, is called *Man*; and for that Reaſon the *Saviour* calls himſelf the *Son of Man.*"——" When the *ſpiritual Seed* ſhall be perfected [at the Conſummation of the World] their *Mother Achamoth*,

Iren. p. 56, 108. Iren. p. 32.

chamoth, i. e. the *H. Spirit*, will enter into the *Plenitude*, and receive her *Spouſe the Saviour*, in order to a *Copulation* between them; but the *ſpiritual* Souls, entering inviſibly into the *Plenitude*, will be reſtored for *Spouſes to the Angels about the Saviour*. This is the *Bridegroom and Bride*; and the *Plenitude* is the *Nuptial-bed*." Or, as *Clem. Alex.* ſpeaks, " Thoſe of the *ſpiritual Seed*, having, together with their *Mother*, got a *Huſband*, even their own *Angels*, enter into the *inward Bed-chamber*, and become *intellectual Eons for an eternal Marriage*."

Clem. Alex. p. 985.

Here again we obſerve, that all theſe pure *Souls* muſt of courſe be *Females*, becauſe they are to become *Wives*. But our *Moravians* have this Advantage over the *Gnoſtics*, that they are married to the *Saviour*, the others only to *Angels*.

What they dream concerning the *future Bed-chamber* muſt likewiſe be a *Pattern* for our Practice here. For, ſays *Epiphanius*, " They prepare for themſelves a *Bed-chamber*, into which they *initiate the Perfect Ones*; and what they do they call *ſpiritual Marriages*, after the Similitude of the *celeſtial Copulations*."

Epiphan. p. 255. Iren. p. 89.

'Tis not a little remarkable, how fond *Enthuſiaſts* commonly are of theſe *laſcivious Notions*. *Bayle* (Diction. Vol .v. p. 857.) relates this *Viſion* of *Madam Guyon*: " She ſaw

ſaw a Mountain, in which ſhe was received by *Jeſus Chriſt*; a *Chamber*, where ſhe aſked, whom the two *Beds* ſhe ſaw were for? Anſwer. *There is one for my Mother, and one for you, my Spouſe.* And a little after; *I have choſen you to be here with me.* Biſhop of *Meaux's* Relation, *ſur le Quietiſm*, p. 28."

MORAVIANS.

§ 32. What Sort of *Preparation* they make, and how it is *introductory* to the Celebration of their *heavenly Marriage with Chriſt*, accordingly comes next under Conſideration. " *Manhood*, ſays the *divine Count*, is a *College*, compoſed of officiating Perſons; and the *Male Member* is the *Seal of the Office*, with which the *Male Sex* is intruſted. For our Sex is an Employment, an *Office*. *Jeſus* is the *Spouſe* of all the Siſters; and the *Huſbands*, in the moſt proper Senſe, are his *Procurators*, his *Agents*; in every Reſpect like thoſe *Ambaſſadors* in ancient Times, who on marrying a *Princeſs* in the Name of their *Maſter*, put a *booted Leg* in the *Wedding-bed*. A *Huſband* is alſo properly no more than a *Chamberlain* of his Wife; his Office is but *for a Time*, and *ad interim*." Rim. p. 59.

' However, ſays Mr. *Rimius*, the Titles which the *Count* gives the *Huſband*, are not leſs glorious. I tremble for Horror to tranſcribe them; but I find it neceſſary.'

ceſſary.' " He is *Vice-Chriſt*, *Vice-God*. The *Siſters* are conducted to *Jeſus* by the *Miniſtry* of their *Huſbands*.— *She* is to repreſent for a Time the *Church*; whereas the *Legate* repreſents the *Saviour* of his Body:—And what he doth, while he *conjugally embraceth*, is to be looked upon as
Rim. p. 63. an *Office of a Vice-God*."——" *Count Zinzendorf*, in a *Conference* on this Subject, held at *Oly*, with the *Seventh-day Men*, uſed the following Expreſſions, which, to avoid *Scandal*, I chuſe to give in *Latin*, viz. *In ipſo actu conjugali moriturus poſſem dicere Salvatori, veni de iſto actu, quem in nomine tuo peregi*."

We find by this in what Senſe we are to
Max. p. 239. take thoſe Words of the *Count*, " The Marriage of Souls is a religious Syſtem within itſelf, and *our Religion* in this World the *introductory Part*;— till his (the *Saviour's*) Congregation, who are his own *Fleſh and Bone*, ſhall all be delivered into *his Arms for Sacrifices*"——And it is really aſtoniſhing to reflect, in what a *bare-faced* Manner he carrieth *Luſt and Laſciviouſneſs into Heaven*; and even makes our *bleſſed Redeemer the principal Patron and Actor of Lewdneſs*. Which agrees with the Doctrine of the
Iren. p. 17. *Valentinians*, that " the *Saviour is all in all*, becauſe he is, ' *Every Male that openeth the Womb*."——Whereas *Grabe* obſerveth, in his *Notes*, " they underſtand the Words,

Words, *not as a Son* born from it, but to 'open it as a Huſband."

'Tis likewiſe juſt Matter of Remark, that the *Count* cannot intend to exclude either *Fornication* or *Adultery* from being Parts of this *divine Office*, or the Committers of them from being the *Deputies of Chriſt*. For theſe are his expreſs Words: " Though the Man, while he conjugally embraceth, thinks, like *Jacob*, the Grandſon of the Father of Believers, *Gen.* xxx. 3. Yet he knows, that *neverthelefs an Office* is given to him, which he executes in *Jeſus's* Name." The *Text*, which he quoteth, gives an Account of *Jacob's going in to his Wife's Handmaid.* Rim. p. 62.

And however the *Count* may talk of *conjugal* Embraces, and mention *Huſband and Wife*, he cannot mean *lawful Marriage* of *one* Man with *one* Woman; becauſe he had told us before, " That the *Seventh Commandment, becauſe it was at a Time when one Man had five or ſix Wives, is no more binding in the N. Teſtament.*" Pref. p. 5.

In whatever State of Life the Buſineſs of *Propagation* is carried on, it is the ſame Thing with the *Count*. " For, ſays he, our Children are not our Shame, but Joy, and pretious *Pledges of Grace.* And it is a groundleſs, though common Opinion, that *married* People have more Liberty for *fleſhly Indulgence* than *ſingle.*"——This from one of his *Sermons.* Max. p. 62.

PARALLELS.

Whether his *Holineſs of Rome* doth his Duty as the *Vicar of Chriſt*, in the *Moravian* Senſe, muſt be left to his own Conſcience. *Nepotiſm* has been no Stranger there. But I am ſure the *Gnoſtics* have been ſufficiently punctual in this *Office* of being *Booted-Leg'd*, in order to *introduce the Siſters to the Saviour*, or to *Angels*.

Iren. p. 58. " *Marcus* ſeduceth Women of Faſhion, by ſaying, ' I would have you partake of my Grace; becauſe the *Father* always ſeeth *your Angel* before his Face. The Place of your Greatneſs is in *me*. It behoveth us two to come together. Take Grace *firſt from me, and by me*. Prepare yourſelf as a *Bride* receiving the *Bridegroom*, that we may be one. *Conſecrate in your Bed-chamber a Seed of Light*. Receive your Spouſe from me, *&c.*'——Thence growing warm and immodeſt, ſhe rewards him not only with her *Wealth*, but her *Body*."

Epiphan. p. 90. " Thoſe of the *Gnoſtics*, who are called *Phibionites*, aſcribe their ſeveral *Acts of Impurity* to the *Names* of the ſeveral *Principalities*. And jocularly abuſing the *ſilly Women*, ' Lie with me, ſay they, and I will bring thee to the *Prince*.' In each Act they pronounce a Name of one of the *Powers*, and *pray* thus; ' We *offer* unto thee, *&c.* And ſo riſing through all the *Degrees of Laſcivious-*

Laſciviouſneſs, each Man ſays, at laſt, I am the *Chriſt* (the *Anointed)* as coming from above, in the Name of the 365 *Princes*." [For they made the ſupernal Principalities equal to the Days of the Year.]

So much of *Epiphanius*, omitting what is more *groſs*, I thought it neceſſary to recite. And that the World may be better acquainted with the *Purity* of our *Moravians*, I ſhall not ſcruple to *tranſlate* what Mr. *Rimius* has given only in *Latin*. "*Were I to die in the very Act of Generation, I could ſay to the Saviour, I am come from that Action, which I have been performing in thy Name.*" Which ſhews how cloſely the *Count* copies after his *Originals*; who ſay, "That an *Angel aſſiſteth in every ſil-* Iren. p. *thy Operation*; 'tis all in *their Name*; to 113. whom they thus addreſs, 'O thou *Angel*, Comp. I am about thy Work; O thou *Power*, I Epiph. p. am performing thy *Office*." *Irenæus* add- 277. eth, "It was neceſſary to argue from the *Valentinians* very Sentences and Rules, and expoſe their Sentiments to the *Public*; in order, if poſſible, to bring ſome of them to *Repentance*, &c."

The Expreſſion, as above, '*I am the Chriſt*, &c.' tallies with the Words of the *Count*, "The *Saviour* has reſolved *ſhe* ſhall Rim. p. be *conducted to him*, by the Mediation of a 63. *Deputy*,—that *we* may become *Saviours* in this World, *Saviours* of the *Member* of that

Body, which the *Lamb hath intruſted to us.*"

MORAVIANS.

§ 33. Muſt not a Sort of *ſacred Horror* ariſe in our Hearts, from ſuch deteſtable Wickedneſs? And yet our *Lamb-like Moravian* will not permit us to leave him.

Rim. p. 57. "The Conjunction of Sexes—according to the *Liturgy of a Sanctuary* on purpoſe appointed for it, called the *Conjugal Bed*, where two Perſons *keep a daily Worſhip*, &c." And again, the *Count* calleth "the *Female Part* that *little Model of a Chapel of God*, of that *Vice-Church*; where alſo ſomething repreſents itſelf of the *Members of Chriſt*, as in *us Men*, who are the *Head*."

Rim. p. 64. ——"Theſe, ſays he, are my Thoughts of the *Male-Sex*. Whoever knows himſelf to be a *Man*, ought always to conſider himſelf in the *Perſon of Chriſt*: Thus he honours the Choice made of him; *he adores in performing his Office.*"

The *Place*, and *Part*, which the *Count conſecrateth for religious Uſes*, may help to explain that *Moravian Hymn*, as to theſe Words:

Hymn 43. *Templum Pacis*,
Thou mak'ſt *Churches ex Cloacis.*

One would think he was bringing us back to the *Roman Worſhip* of the Goddeſs *Cloacina*; to whom they erected *Temples*, as being

ing the *Patroneſs* of the Receptacles of all the Filth of the *City*. And as *Tertullian (De Pallio*, Cap. iv.) ſpeaks, " Were *Diogenes* here *barking* out of his *Tub*, he would have introduced *Empedocles* into the *Adyta* [moſt ſacred Place] of the *Goddeſſes Cloacinæ*; that this *pretended God* might *firſt kiſs his Siſters*, &c."—" What Wonder is it, ſaith *Lactantius (De Falſ. Relig.* L. i.) if all Kinds of Flagitiouſneſs have flowed from theſe People, among whom *Vices themſelves are religious* Things, and are not only *not avoided*, but alſo *worſhiped?*"—" Moſt wretched of Men! (ſays *Clemens Alexand.)* they *conſecrate carnal Communion*, and affirm, that *this brings them to the Kingdom of God.*" Tertull. p. 117. 1 Clem. p. 524.

" Ye *holy Matrons* (exclaims *C. Zinzendorf* in a *Rapture)* who as Wives are about *Vice-Chriſts*, you honour that *precious Sign*, by which they reſemble *Chriſt*, with the *utmoſt Veneration.*" — " The *graveſt Matrons of Rome* did the ſame; paying the *Member divine Honours*; and the *chaſteſt* of them carrying it about with the utmoſt Pomp, and then placing it in the *Boſom of Venus.*" Rim. p. 62. Alex. ab Alex. l. iii. c. 18.

Here the *Man of polluted Lips* has effectually, and in his *Sermons*, made uſe of his *meretricious Arts*. For Fear his Brethren and *Siſters* ſhould not be provoked enough by *Nature* to *Impurity*, he hath ſtrongly

taught it to be a *religious Act*, an Act of *divine Worſhip*, and that of the *moſt ſacred* Kind. And that he may prove himſelf a true *Pander and Procurer*, in bringing Whores and Rogues together, he has *other Arguments* to offer, which he deſires may be heard.

MORAVIANS.

Rim. p. 65,66,67. § 34. " He exhorteth *young* People not to forget the *Uſe of the precious Member* of the Covenant. The *Children of God* muſt experience *phyſically certain Things ſuitable to a certain Age*; Things which cannot be *aboliſhed*."—— " The unmarried *Brother*, he is afraid, doth not think of it of his own Accord. And thus the *precious Member* is ſo much forgot, becomes ſo uſeleſs, and is reduced to ſuch a natural Numbneſs, by not making uſe of it, that *afterwards* when he is to *marry*, and uſe it *again*, *the Saviour muſt inſtruct him in it*; *the Saviour muſt reſtore him from the Mortification of his Body*."

Rim. p. 67. " *Count Zinzendorf*, at the Cloſe of this *Sermon*, ſays, that he had advanced nothing but what he had *experienced himſelf* in his Time, *before the Society was in Being*."

Obſerve, the *Count*, who was ſo *continent* formerly, was quite cured of his *Continency*, by ſetting up his *Society*; juſt as his other " *Great Labourers* formerly diſapproved

proved of a *revelling* Life, but now recall themſelves, and ſay, *we had not then a Plenitude of Light.*"

Obſerve, too, he ſtrenuouſly exhorteth the *Youth to frequent Venery, before they are married* (ſo that *Fornication* is a *Duty)*; otherwiſe, ſuch is their *Blaſphemy*, they muſt have the *Saviour's Inſtruction afterwards*, for the *Performance* of their *Office.*

Quidam notus homo, cùm exiret fornice, Macte
Virtute eſto, inquit, ſententia Dia Catonis.
Nam ſimul ac venas inflavit tetra libido,
Huc juvenes æquum eſt deſcendere.—

Much in the ſame Style, " he *rebuketh* (what he calls) the *Huſbands*, and upbraideth them with *Remiſsneſs.*" " *Matrimony*, ſaith he, among *us* is full of Reſpect, *&c.* But our *Office*, and Enjoyment in it, is not as yet *ſtrictly* enough obſerved, we do not perform and enjoy *enough*, the *Huſbands* labour not enough for their *Wives*; there is ſtill too much *Remiſsneſs.*" P. 65.

The *Inſtruction of the Saviour* in theſe Caſes, refers, I doubt not, to *certain Behaviour* of the " *Elders* of the *Congregation*, who are inſtructed in every thing by *Chriſt*, and whoſe *Preſence* is neceſſary at the Performance of the conjugal Duties, or *matrimonial Conſummation.*" Rim. p. 119.

Theſe Sorts of " *Marriages* we muſt al- Rim. p.

ways conſider as the *moſt precious Depoſitum* from the Hand of our *Lord*, as the *greateſt of all human Myſteries*; *depoſited* with *us*, and whereof the *Key* is given us,—for the Sake of the *principal Plan*." [The *principal Plan* is, for bringing the *Ladies* into the *Arms of Chriſt*, *as a Man*, by firſt paſſing through the *Arms of his Deputies*.]

P 6. "Conſidering this, we cannot at all be ſurprized at being told, 'That all who are *married out of their Society*, live in *Fornication and Adultery*.' Or, as the *Count* elſewhere expreſſeth it, with *more Decency and Elegance*, are mere *Stallions and Strumpets*."

Max. p. 226.

PARALLELS.

Let us now try, whether the *primitive Heretics* will not afford *Precedents* for all theſe *Abominations*.

The *Count*, having preached and publiſhed ſuch infamous *Sermons*, may conſider the Deſcription of *Baſilides* by St. *Cyril*,

Cyrill. Catech. 6. "*Baſilides* ſucceeded *Marcion*, an infamous Man, in Morals moſt immodeſt, and a *Preacher of Lewdneſs*."—Whether he deſerveth not the Name of "*Saclas*, who was the *Preſident of Fornication*." Whether *himſelf and Elders* are not a fair Copy of "*Sim. Magus*, *and his myſtical Prieſts*, *who lived libidinouſly*; and uſed all manner of *Incentives and Allurements to Venery*."

Epiph. p. 91.

Iren. p. 95.

"Theſe

" Theſe *Arts* of ſeducing into *Debauchery* were practiſed by moſt of the *Gnoſtics*; which was confeſſed by ſeveral *Women*, and *Wives* who had left their *Huſbands*, for the Sake of thoſe *Debauchees*, *who called themſelves the Perfect Ones*.—Some of theſe *Women* made *open Confeſſion* of it in the *Church*; ſome, overcome with *Shame*, retreat *ſilently*, and are reduced to utter *Deſpair*; ſome are altogether revolted, and loſt; others *halting* between two, know not which Way to turn themſelves. Such is the *Fruit of the Seed of theſe Children of Knowledge*."— Much after the ſame Manner live and teach the *Carpocrations*; " who practiſe all manner of *Philtres and Enchantments*; in order, as they ſpeak, to have *full Power* in all Things, and to do whatever they pleaſe. —Hence they ſpend their Time in *Luxury and Pleaſure*, and *bodily Enjoyments*; nor ever come among *us*, unleſs it be to *enſnare unſtable Souls*, and *intice* them into their *impious Doctrine*." Iren. p. 60, 62. Epiphan. p. 104.

For this End, they taught *Incontinence* to be obligatory, as a *Law*; and not only *lawful*, but *neceſſary to Salvation*; not only *compatible* with the *Saviour's Religion*, but an *eſſential Part of it*: And thoſe were the *beſt* Men, who in the *common Opinion* were the *moſt vicious*.

" The *Carpocrations* grew to that Degree of Madneſs, that being unable to *conceal* Theodor. p. 196, 7.

ceal their Debaucheries, they made *Incontinence to be a Law.*"—" *Prodicus* added this to the *Tenets of Carpocrates*, that *Fornication* ought to be open and *public*, and the Uſe of *Women common.* For which Reaſon, in their *Feaſts*, the *Candles* were extinguiſhed, each lay with the Women, as Chance appointed; and they called this *Lasciviouſneſs a myſtical Initiation, a myſtical Communion.*"

Clem. p. 511. *Clemens Alex.* gives a long Paſſage from the Writings of " *Epiphanes*, contending for a *Community of Women*, as being the *Law of Heaven*; and that Men and Women ought no more to be confined in their Amours than *other Animals.* For, ſays *Epiphanes*, he hath implanted a ſtrong and vehement Deſire in *Man* of propagating his Species; *which neither Law, nor Cuſtom, nor any Thing elſe, can aboliſh*; for it is the *Decree of God.*"

Iren. p. 13, 14. " The *Ophitæ*, or *Cainites*, ſay, that *Cain* was the *Progeny of a higher Principality than Abel*; and they confeſs that *Eſau, Corah*, and the *Sodomites*, and *all ſuch*, were *their Relations:*—That *Vulva was the Creator of the Univerſe*; and that none could be ſaved, unleſs he paſſed thro' all. So alſo *Carpocrates* taught.—" Moſt of the *Gnoſtics*, with wonderful *Artifice* of Improbity, taught what is not fit to be named, in the *promiſcuous Uſe of Women*, and to

Epiphan. p. 77.

roll

roll in all manner of *filthy Communication.* The *Banquet* being over, ſays the Man to the Woman, Ariſe, and *ſhew thy Love to a Brother.* So they proceed to Copulation."

——"Some of them, by a moſt horrible Abuſe of *Scripture*, apply the Words, *Give to every one that aſketh thee*, towards enticing the Women."—— Clem. Alex. p. 523.

"Take hold, ſays *Iſidorus*, of ſome *robuſt Woman*, that you be not plucked away from *Grace*; and when you have ſpent your *ſeminal Fire*, you may pray with a *good Conſcience*." P. 509.

"The conjugal Bed, where the *Moravians* keep a *daily Worſhip*, and the Man adoreth in performing his *Office*,"—brings to Mind what both *Epiphanius*, and *Irenæus* before him, ſay of the *Founder of the Nicolaitans*: "Being aſhamed of his own *Remiſsneſs*, he audaciouſly pronounced, that no one, who was not *laſcivious every Day*, could be *Partaker of eternal Life*."—— Epiphan. p. 76.

"Therefore thoſe *Gnoſtics*, after a Debauchery, were uſed to boaſt of their Happineſs, as having done a meritorious Thing: And when they had their Will on a *complying Female*, they told her, 'ſhe was now a *pure Virgin*;' though ſhe was daily corrupted, and for many Years together." P. 93.

This may be a proper Place to introduce "the *Confeſſion of Epiphanius*; who in his *Youth* had fallen into the *Gnoſtic Hereſy*; whence he received what he writes concerning Epiph. p. 99.

ing them, from the *profeſſed Teachers own Mouths:* When their *Women, one* in particular, uſed all their *Arts to debauch him.* But by the Help of the *divine Grace* he overcame their *Temptations.* I was then, ſays he, reproached by thoſe *peſtilent* Women, who thus *ſcoffingly* talked with each other, 'We would have *ſaved* this Youth, but not being able, we have ſuffered him to *periſh* in the Hands of the *Principalities.*' For the moſt *beautiful* among them makes herſelf the *Bait*; and thoſe whom ſhe *enticeth*, ſhe is ſaid not to *deſtroy*, but to *deliver.* Whence the *handſomeſt* are uſed to upbraid thoſe who are *leſs ſo*; 'I am an *elect Veſſel*, able to *ſave* thoſe whom I attempt; which you have not Power to do.' —The moſt *beautiful* of them were employed to ſeduce me; but *God* delivered me from their Wickedneſs; ſo that, after *reading their Books*, I eſcaped from among them, and diſcovered the ſeveral Names of them to the *Biſhops* of thoſe Parts; and near *eighty* of them were ſent into *Baniſhment.*"

But to proceed;

Iren. p. 31. "The *Valentinians*, ſays *Irenæus*, being in *Love with certain Women*, would, without a *Bluſh*, ſeduce them from their *Huſbands*, and make them *their own* Wives. Others of them, *ſeemingly modeſt* at firſt, pretended to live with them *as Siſters*; and in Proceſs of Time were diſcovered, *Siſter being found pregnant by Brother.*"

And

And to aggravate their Wickedneſs, they eſteemed *Copulation* as a moſt *ſacred Myſtery*, known only to *themſelves*; and which the *Profane* were not allowed to put in Practice: What was *abominable* in others being highly *meritorious* in themſelves. For, ſaith *Irenæus* again, " They have this *Grace* deſcending to them from the *unſpeakable and unnameable Copulation above*. For which Reaſon they ought always to be *meditating on the Myſtery of Copulation*. And thus they perſuade ſilly People, addreſſing them in Diſcourſe, ' Whoever is *in* the World and *of* the World, and mingleth with a Woman, is not of the *Truth*, nor ſhall paſs into the *Truth*; becauſe he mingleth in *Concupiſcence*. Therefore *Continence*, ſay they, is neceſſary to *us natural Men*; but *by no means to themſelves*, who are *ſpiritual and perfect*; among whom the Seed, ſmall from *above*, is perfected *here*." Compare *Tertullian*, p. 261. Iren. p. 31, 32.

What the *Count* calls ' the *Saviour's Inſtruction* in this Caſe,' agrees with the *Valentinian* Notion, " That *Chriſt* taught the *Eons* the Nature of the *heavenly Conjunctions*; knowing them *fit to comprehend it*." And with the " *impious Marcus*, who affirmed that a *celeſtial Being* came down to him *in the Shape of a Woman*, and ſhewed him the *Generation of all Things*; and diſcovered to *him alone*, what ſhe *never revealed* Iren. p. 13. P. 63.

vealed before to any Mortal or Immortal."— Enough of what the *Nicolaitans* taught, concerning the *heavenly Copulations*, and the Filthineſs of them, may be ſeen in *Tertullian*, p. 220.

Thus far we have already proceeded in *heretical and Moravian Impurities.* But, as *Theodoret* ſpeaks, " What Tongue is able to relate their *myſtical Ceremonies?* For the Things done by them as *ſacred* exceed all the moſt wicked Conceptions, and defiled Imaginations?

Theod. p. 204.

MORAVIANS.

§ 35. Of this Nature may juſtly be reckoned " thoſe *Hymns of the Herrnhuters*, where, with *Devotion*, they direct their Speech to what was formerly *adored at Lampſacus.* —— ' *Member full of Myſtery!* which *holily* gives, and chaſtely receives, the *conjugal Ointments* for *Jeſus* Sake, mayeſt thou be bleſſed and anointed, *&c.*'— And in another *Hymn*, is a *Prayer to the Saviour*, ' May thy firſt *holy Wound* anoint me for the conjugal Buſineſs, upon *that Member* of my Body, which is for the Benefit of my Wife; and the Purple-red Oil flow upon my *Prieſt's Hole*, and make it rightly fitted for the *Procurator-Buſineſs*, &c."

Rim. p. 67, 68.

PARAL-

PARALLELS.

Compariſons, as to theſe ſhameleſs *Addreſſes*, the *Impiety* of which is greatly enhanced by ſome godly Words, will confeſſedly be *defective*. We read indeed in *Pauſanias* of "*Hymns to Cupid*, which the *Author*, becauſe he was *initiated*, conceal-eth as one of their *Secrets*." Pauſan. l. ix. c. 27.

Diodorus Siculus relateth, "How *Priapus* was made a *God*, and received *divine Honours* in the *Temples*, eſpecially in all the *Myſteries*." In the *Priapeia* are ſeveral *Hymns* to him." The *Heretics* prayed to the Angels for their *Aſſiſtance* in their Embraces. But for *groſs and profane Expreſſions, and Circumſtances, the Count and Company are unparalleled.* Diodor. p. 214.

Cedite Romani Scriptores, cedite Graii.

MORAVIANS.

§ 36. Let me add a Word or two more concerning their high *Myſtery*, and Sacrament of Marriage: "They ſometimes ſpeak *excellent* Things, and inculcate the *religious* Performance and Deſign of this *divine Ordinance*:—A *Myſtery repreſenting Chriſt and his Church*;—the *greateſt Myſtery* of all human Things;—the Ceremonies whereof are reſerved for *profeſſed Members initiated into the moſt ſecret Myſteries of the Society*; and whereof great Care is taken not to ſpeak to Max. p. 61, 299. Rim. p. 64. P. 68.

the *new Converts*, and even not to the *common Sort of Brethren.*" And therefore,

P. 11. " the *Elders* have the *ſole Right* of making *Matches*, and the conjugal Couple muſt have the *divine Direction* to enter into that

P. 119. State :—Nor are they *lawfully married* unleſs they perform the *conjugal Duties in the Preſence of the Elders:* Which could be proved by *Affidavits made in the Courts of Juſtice*, &c."

Rim. App. p. 26. And yet we are informed, " That their *Syſtem and Practice concerning Wedlock* is one of the moſt *glaring Scandals* that ever has been given by them, *&c.*" Mr. *Rimius* ſays, " The *Leaders of Herrnhutiſm*

Rim. p. 68. are accuſed of appointing ſuch *Ceremonies*, as ſuppoſe them to have *entirely given up all Senſe of Shame*;— *Ceremonies ſo horrible*, that one would be inclined to hope the whole is *a Calumny*. But there are two Things, which prevent a Deciſion in their *Favour*. I have, ſays he, particularly in View Mr. *Alexander Volck*, *Secretary of State*, *and Counſellor of the Regency of Büdingen*; *who challenges them to proceed againſt him in a due Courſe of Law*, *if they can convict him of Falſhood*. Mr. *Kulemkamp*, Miniſter at *Amſterdam*, whom *Count Zinzendorf* praiſeth much in his *natural Reflections*, and would have made a *Biſhop*, is alſo one of thoſe that *confirm theſe Accuſations*. The *other Motive*, which hinders us from *acquitting*

quitting the Chiefs of Herrnhutiſm is, that theſe *ſuppoſed infamous Myſteries*, unfortunately for *them*, *fall in* with what we have reported of their *Doctrine*; and with a great many *other Paſſages*, which are *leſs intelligible*; but whereof the above *Accuſations* appear to be but *too clear a Commentary*."

PARALLELS.

To what has already been produced concerning *myſtical Communion*, need only be added a Paſſage from *Clemens Alexandrinus*, taken from *Irenæus*: " He relateth the *Valentinians unſacred Sacraments, and profane Initiations*, in theſe Words; ' Some of them provide a *Nuptial Bed-chamber*, and perform a *Myſtery*, by certain Words, to the *Initiated*; and then affirm theſe to be *ſpiritual Marriages*, tranſacted after the *Example of the Conjunctions above*."

Clem. Alex. p. 556.

To the ſame Purpoſe we read ſo much of the ἱεροὶ γάμοι, *ſacred and divine Nuptials*, in the *Myſteries*. Where the *Gods and Goddeſſes* had their *Beds* finely adorned; and the Initiated thought their Example to be a ſufficient Plea for their own Impurities. *Plutarch* likewiſe, himſelf initiated into the *Myſteries*, enters into the Argument, ' *How the Deities may mingle with mortal Females*,' which he calls a Part of the *Egyptian Divinity*, &c.

I. Plut. p. 62. 754. II. p. 718. 1034.

The ' neceſſary *Preſence of the Elders*,'

may probably bring to Mind the *Hiſtory of Suſanna and the Elders*;—or the Cuſtom in the *Egyptian Myſteries*, where the *Women* preſented themſelves *naked before their God Apis*, as a Part of their *Initiation:* From which Cuſtom the *Iſraelites* made themſelves *naked to their Shame before their idolized Calf:*—Or, as the *Prophet* reproacheth them, *They went to Baal-Peor, and ſeparated themſelves to that Shame.* This was the Caſe, when by *Balaam's Counſel, the Iſraelites committed Whoredom with the Daughters of Moab;—and were joined to Baal-Peor* [i. e. *Priapus*]. But as I am ignorant *how* the *Saviour*, i. e. the *Elders*, *inſtructed* the Man in his *Office*, whether by *Word*, or *Example*, or in what Manner, I ſtand corrected by the *Count's Determination*; "That for judging pertinently of his Conduct, we muſt have *exerciſed the ſame Profeſſion that he has.*" Accordingly, tho' I know not the *Particulars* of that *moſt glaring Scandal* in their *Marriage Ceremonies*, mentioned by Mr. *Rimius*, yet, if our *Moravians* tread as exactly in the Steps of the moſt *beaſtial Heretics*, with reſpect to *theſe Ceremonies*, as they have done in others, I could make it clear, that not only their *leſs intelligible* Paſſages may be *paralleled*, but the *moſt filthy and horrible* that can be deviſed of *Marriage Ceremonies.*—But till it *appear to me what the Moravian Ceremonies*

Diodor. Sicul. p. 76.

Exod. xxxii. 25. Hoſ. ix. 10. Num. xxv. 1.

Rim. p. 71.

nies are, I forbear *Parallels.*——To ſuch *unclean* Purpoſes have our *Moravians* perverted the *Myſtery concerning Chriſt and the Church, and the Marriage of the Lamb.*

MORAVIANS.

§ 37. Have we any thing ſtill *worſe* to produce concerning this *profane Sect?* We have. Though the *Moravian Ordinary* hath *ſeveral Names of Blaſphemy upon his Head, one* is particularly remarkable; "*He openeth his Mouth in Blaſphemy againſt God, to blaſpheme his Name, his Tabernacle, and them that dwell in Heaven.*" Rev. xiii. 1, 6. And this he doth with reſpect to the Time *before the Creation* of this World; and that *after the Diſſolution. A parte antè, et a parte poſt.* He hath carried *Luſt and Laſciviouſneſs into Heaven*, and brought them down again for *Encouragement and Example* to his *Society.* And how ſacred a Thing muſt it be, to *imitate the Deity?* How inexcuſable *not* to do it, in a Thing ſo delectable, and ſo divine, both *now and hereafter?*

In Proof of this, we are to recollect what hath been already mentioned; "That the *Moravians* have repreſented the *H. Ghoſt* as the *eternal Wife of God the Father, the Mother of Chriſt, and of the Faithful*; ſo that the *Saviour* and the *Faithful* are *Brethren:* —That the *Father of Chriſt* is but our *Grandfather*; the *Father* by way of Ex-

cellence is the *Saviour*, and yet he is our *Huſband*; in whoſe *Arms and Embraces* we are ordained to ſleep; *we* become Women, in his Embraces as a *Man*, in his *human* Nature, at his *future great Marriage*.— That the *H. Trinity* is the *Three united in Matrimony*, the *primary Society*, *of which the Moravian Society is the Likeneſs*; and that the *Spirit* is the *Wife in the Godhead*, —and that by frequent *Copulation*, we are *Vice-Gods* and *Vice-Chriſts*; and even in Caſes of *Fornication*, or *Adultery*." And for Fear the *Count* ſhould begin to *cavil*, or that there may ſeem any thing *obſcure* in all this, or theſe may be ſome of his *leſs intelligible Paſſages*, the Matter in *Charge* will be ſufficiently cleared up, in a ſingle Paſſage, but that *exceſſively infamous*.

Append. P. 19. " As *God thy Son*, and *thy Spouſe*, once holily *kiſſed* one another, perhaps at a *Love Repaſt*, and with *Reſignation* were *paſſionately inclined*; the *original*, or *Grand God*, being then in a *godly Sleep*, a Proſpect was formed of a thouſand worldly Theatres, to pleaſe him with a *Shew*."

Thus they write; and what *Blaſphemy* can riſe *higher?* Or what *Proſtitute more defame the ſupreme Being?* For we find here the *H. Spirit* (the *Father's eternal Wife)* together with *God the Son*, watching the Opportunity, and taking the Advantage of *God the Father's being aſleep*; *kiſſing* one another,

another, with Reſignation *paſſionately inclined*, and there projecting ſomething to *amuſe* and deceive him. As the *Scene* of this Tranſaction is ſuppoſed to have been a *Love Repaſt*, it may help in giving us a lively Picture at their *own*; "When the *Brethren* (ſuch is their Account) perceive that the *Zeal* of the Society is declining, their *Devotion is revived* by celebrating *Agapes*, or *Love Feaſts*." But of what a *filthy Nature* all their *Feſtivities* are, we have already been informed by Mr. *Frey*. Rim. p. 11.

The fine *Epithets*, *holy* Kiſſing, and *godly* Sleep, can be looked upon only as *fair Words to deceive the Simple*; but indeed are *Additions* to their Impieties, an *hypocritical Cloak*, *to ſanctify*, *or to hide*, *their Debaucheries*.—For what can be more *ungodly*, more oppoſite to the *divine Nature*, than *Ignorance*, and ſuch a *Weakneſs*, as ſtands in Need of Reſt, and the Refreſhments of Sleep? Or what more *unholy* Idea can be ſuggeſted, than *God the Son and H. Spirit* kiſſing one another at a Love Feaſt in Heaven, their mutual paſſionate Inclination, and Reſignation? More or greater *Blaſphemy* cannot eaſily be compriſed in one Sentence.

Nor can one think otherwiſe, than that the *Count* is reſolved to tread, Step by Step, in the Path of thoſe *impure Gnoſtics*, who impute the moſt horrid *Pollutions* to the *Deity*, and all the *Hoſt of Heaven*; and de-

clare their *own* Practices to be *after the Similitude of the celeſtial Copulations.*

PARALLELS.

Iren. p. 78. " The *Valentinians* teach, that the *firſt* or *great Father*, was united by *Copulation to Ennoia*, or *Charis*; who receiving the Seed brought forth *Unigenitus.*"

P. 108. " Afterwards, they ſay, that *Father* and *Son* exulting on account of the *Beauty of the Spirit, both of them lay with her:*—From ſuch Conjunctions came the *true and holy Church.*" [This laſt Sentence may plainly account for thoſe Expreſſions of good Biſhop *Zinzendorf*, that " the *H. Trinity* is the three united in Matrimony, the primary Society, of which the *Moravian* Society is the Likeneſs; and that the *Spirit is the Wife in the Godhead.*"]

P. 24. In Proceſs of Time, " Mother *Achamoth* (the ſame with the *Spirit)* conceiving by the *Saviour*, brought forth, in the Preſence of the *Angels*, with the Sight of whom ſhe was delighted, a *ſpiritual Birth*, made after the Likeneſs of thoſe *Guard Angels of the Saviour.*" [Dr. *Grabe* obſerveth, in his *Annotations:* 'Tertullian ſays, from the *Valentinians*, that ſhe was ſo far *warmed* by contemplating the *angelical Brightneſs*, as to be moved to *Venery.*']

We have many other Paſſages, wherein they make the *H. Spirit love-ſick and laſcivious.*

" *Sim. Magus*, having procured a *Harlot* call- Epiphan.
ed *Helena*, affirmed that she was the *H. Ghost*, P. 6.
descended from *Heaven* for his Sake. That, when in Heaven, she made the *Angels* so enamoured by her *Beauty*, that out of *Jealousy* they fell a fighting and killing one another. Since which Time she has *passed* into many other *Bodies*; and was that *Helena* who occasioned the War between the *Grecians and Trojans*, and had *before, and since, the Creation* of the World, done the same Things among the *Angels*.— She is now with me, saith *Simon*, and is the *Sheep that was lost*, recorded in the *Gospel*."

Epiphanius likewise produceth the *very Words of Valentinus from his own Book*; " That *Charis*, or *Sige*, willing to break P. 168.
her Chain, so *effeminated the Great God*, as to make him desirous of embracing her."

——*Oecumenius* describeth the *Nicolaitans*, *Gnostics, and Valentinians*, " as Men defil- Vol. II.
ing the Flesh, and proceeding to that Pitch P. 628.
of Madness as to vilify the *divine Nature*; —and despising *the Mystery according to Godliness*, so as to perform their *lascivious Arts*, in the Name, or Stead, or according to the Office, of the *Angels*." Nor need we doubt but these are the very *Sects*, partly then living, and partly foretold by St. *Jude*, 'who *defile the Flesh, despise Dominions, and speak Evil of Dignities*,' even all the *celestial Powers*.

Iren. p. 107. They ſay, that " the *H. Spirit*, whom they call *Sophia*, and *Prunicus* (or *Prunica*) ſeeing all other Beings had a *Conjunction*, but ſhe without any, looked about for one to join with her, and not finding any, ſhe looked down on her *lower Parts*, thinking to find a *Huſband there*." —— " Some of the *Gnoſtics* glorify one *Barbelo*, produced by the *Father*, whom they make the *Mother of Jaldabaoth*; and who, appearing handſome to the *Principalities*, ſtole away their Seed.—Others call her *Prunica*, and ſay the *ſame* Thing of her.—This Word, adds *Epiphanius*, has with them an *obſcene Signification*, and ſo has πρηνικάω among the *Greeks*."

Epiph. p. 77, 78.

But enough of this: We may hence obſerve, that the *Count and Brotherhood* may juſtly be deemed *Anthropomorphitæ*, i. e. ſuch as aſcribe to the *Deity human Bodies, Parts, and Paſſions*, and thoſe of the worſt Kind; in Agreement with the Generality of the *Gnoſtics*: Who likewiſe taught the Doctrine of *Tranſmigration*, or the paſſing of the *Soul* ſucceſſively *from one Body into another*. So that one would imagine the *Soul* of *Sim. Magus*, and of his *infamous Followers*, had at length entered into the *illuſtrious Count and Society*. I might add, what may eaſily be proved, that both *Moravians* and *Heretics* have in theſe Particulars cloſely followed the *Secrets of the ancient*

cient Myſteries; which had their *original Inſtitution from ſpurious, adulterous, and inceſtuous Mixtures*; and the *principal Perſons initiated* into them were famous for *Luſt*, *Rapes*, *Adulteries*, and *unnatural Vices*. And this ſeems to be the Meaning of *Juſtin Martyr*, where he ſaith, "That the Followers of *Marcion*, *Valentinus*, *Baſilides*, *Saturninus*, *and others*, *were initiated into the impious and atheiſtical Myſteries*." But for *authentic Proof*, and beyond Contradiction, of theſe *Heretics Conjunction with the Pagan Myſteries*, we need only to conſult *Macarii Abraxas*, *Commentario illuſtrata a Johanne Chifletio*. Where, from certain Monuments of Antiquity, in the Cabinets of the Curious, they have produced great Variety of Gems, Rings, Seals, Images, and Sculptures (monſtrous and obſcene) with *Coptic*, *Hebrew*, or *barbarous Inſcriptions*, made Uſe of as *Amulets* by the *Gnoſtic Heretics*, particularly thoſe of the School of *Baſilides*, *Valentinus*, *Marcion*, and *Epiphanes*; all taken from the *Egyptian Myſtagogues*, of whom they boaſted themſelves to be the Heirs and Succeſſors. Among which are the Figures of *Iſis*, *Oſiris*, *Harpocrates* with the Finger on his Mouth, *Priapus* with the *Ithyphallus*, the Worſhip of the *Pudenda*, &c. Some of theſe may be ſeen in the Works of *Fred. Spanheim*, Vol. I. p. 638.——And I am told, that the late

Juſtin, p. 208. Edit. Thirlby.

late Biſhop *Hooper*, in his Tract *de Hæreſi Valentiniana* (which, on account of its Scarcity, I have not been able to procure) has deduced that *Hereſy* from the *Egyptian Myſteries*. Antient Writers obſerve, too, that theſe *Semi-Pagan Heretics* were the Cauſe of all thoſe *Scandals* that were thrown upon the *primitive Chriſtians*. And as ſeveral of them called themſelves *Biſhops*, or were called ſo by their *Followers*, lived in *Hadrian's* Time, and ſet up Schools in *Egypt*,—this gives Light to that *Emperor's Epiſtle to Servianus*, where, deſcribing the Levity of the *Egyptians*, he ſays, 'That *even the Chriſtians are Worſhipers of Serapis; that thoſe who call themſelves Biſhops of Chriſt, and Preſbyters, are devoted to Serapis.*" See *Fl. Vopiſcus in Saturnino.*

Hiſt Aug. Voi II. p. 719.

MORAVIANS.

§ 38. Though ſomething hath been ſaid before concerning their *new Plan, and Marriage Myſteries*, it may be neceſſary to enter a little deeper into that Subject.

Rim. p. 74. "According to them, they are intruſted with the Execution of the *Saviour's Plan*, known only to themſelves, and *which even the Evangeliſts themſelves had been ignorant of*. Were the *divine Truths* divulged to unhallowed People, the *Saviour's Plan* would be marred again, as *the ſame was marred before by the Apoſtles*; whom *Count Zinzendorf*

zendorf is so audacious to accuse *of having played false Tricks.*"

For fear, says Mr. *Rimius*, the Reader should suspect me of fathering something upon the *Count*, I am obliged to quote at length his own Words, from his LII[d] Sermon, preached at *Zeist*, p. 427. " He (the *Saviour)* felt Pains in his Entrails,—when he thought on it, that *one* among the *Apostles* was to betray him, and that *the others*, whose Hearts still adhered to him, were to *commit such false Tricks*, and to make such *Cross-cuts* in the Cloth; and thus much *marr his Plan*, that during the Course of *Intire Church Centuries*, *Ecclesiastical Habits* would be found not fitting the People; and that there would be *many* of them, and the *greatest* Part of the Habits, either too short, or too long; that of those, whose Habits were fitting, there would be but a *very small Number:* And that *all this* would properly not be the *Fault* of the People themselves, but *of the Apostles, who, from the very first Day of the Gospel, had already wrongly cut the Cloth (or marred Christ's Plan).*" P. 75.

This is farther explained by the *Count's* Declaration, " I have ever, and still do protest, that the *first Christians cannot properly be called a Church, being no more than a Troop of Legalists.*— The *Apostles* were far enough from being *converted*; and so have Matters continued *till this Time*, Frey, p. 54.

before

before the *Saviour could* eſtabliſh to himſelf a *true Church*, as is ſeen in *our bleſſed Times.*"

We have one Inſtance of their playing *falſe Tricks* in the *Count's* Relation of *Mary Magdalen*; " The *Saviour* ſpent much of his Time upon this Perſon, of whom we afterwards have no farther Account. 'Tis poſſible ſhe might not be in ſuch Favour with the *Apoſtles* as with *him*; and when her Patron was gone, might not be much taken Notice of." [*Papiſts* are hereby furniſhed with an *excellent Plea againſt the Apoſtles*, who have not ſo much as once mentioned the *Virgin Mary* in all their *Epiſtles*; though ſhe is the *principal Object of their Worſhip*. But the *Papiſt* hath contrived a better Reaſon than the *Count*: " For ſeveral Things highly honourable to the *V. Mary*, were proved by a *Viſion to St. Veronica*; though, by a *ſpecial Direction of Heaven, the Evangeliſts omit to take Notice of them.*"]

Max. p. 104.

Life of Veronica, p. 29.

From the *Count's* v^th^ Sermon at *Zeiſt*, p.40. " 'Tis wrong, according to them, that the *great Myſtery*, which the *Saviour whiſpered his Apoſtles* in their Ears, and which theſe had intruſted to their Audience, and whereof they had *almoſt ſpoke a little too much*, has been made a *common Theology*, *Fodder for Cattle*, ſuch as the Herdſman drives out. Wherefore he judgeth it neceſſary to *ſpeak para-*

Rim. p. 76.

paradoxically, and to expreſs *divine Truths* to all ſuch as are *not initiated in the Myſtery of the Blood and Wounds*, ſo as they may not be able to *repeat* them. The *Theology* received among *Chriſtians*, is good for nothing elſe than to amuſe *Dogs* and *Swine*, Unbelievers and Atheiſts, *&c.*"

If the *Apoſtles* ſpoke *almoſt* too much, I doubt the *Count* has done ſo *altogether*. For what a Heap of *ſtrange and wicked Tenets* hath he advanced in a ſmall Compaſs?—A new *Period*, or *new Goſpel*; known, and intruſted only to the *Herrnhuters*;—*Evangeliſts and Apoſtles ignorant Trickſters*, not fit to be *truſted*; the *Herrnhuters better and wiſer than them*;—No *true Church* for many Ages;—*Ancient Theology* fit only for *Dogs, Hogs, and Cattle*;—*Apoſtles* divulging what *Chriſt whiſpered* to them in Secret;—*Themſelves* Maſters of theſe *Myſteries*, but only their *Initiated* to know them, *&c.*

To which they add, "That the *Apoſtles*, except *Paul* and *John*, did not know ſo much of the *Blood-Theology*, as *God* in theſe laſt Times propoſed to reveal: Whereby *theſe two*, as well as *Chriſt himſelf*, had accommodated themſelves to their Times; and that *their Method could not ſerve as a Pattern*, &c." App. p. 16.

PARALLELS.

All theſe Tares have been ſown very plentifully

plentifully by the *Heretics*. For beſides their Adulterations, Alterations, *&c.* of the
Iren. p. 86. *Four Goſpels*, they impoſed others *of their own Compoſition* upon their Followers, which they preferred before the true ones.

Iren. p. 101. *Irenæus* ſays of "the *Carpocratians*, who taught all manner of *Wickedneſs as neceſſary to Salvation*; that themſelves publiſh in their *Writings and Expoſitions*, that *Jeſus* ſpoke theſe Things *apart to his Diſciples and Apoſtles*, and required of them to deliver them to ſuch as were *worthy*, and were Believers."

Iren. p. 203, 4. ——"The *Valentinians*, producing their *own Writings*, boaſt of having *more Goſpels than four*; and are ſo *audacious* as to intitle their *novel Goſpel*, *the Goſpel of Truth*; in nothing agreeing with the *Apoſtolical Evangeliſts*."

Epiph. p. 277. *Epiphanius* ſpeaking of the *Cainites*, ſays, "A certain *Book* of theirs is come into my Hands, full of *impious Expreſſions*:—They have likewiſe forged another Book, under the *Name of St. Paul*, *full of Obſcenity not* to be named, uſed among the *Gnoſtics*; which they call the *Aſcent of Paul*; taking Occaſion for this from his Words, that 'He *was caught up into the third Heaven, and there heard ſecret Words, which it is not lawful for a Man to utter.*' And theſe, *(unſpeakable Obſcenities)* ſay they, were thoſe *ſecret Words*."——"*Sim. Magus*, and ſeveral others, were eminently guilty of the ſame

ſame *Forgeries.*" See *Coteler. Patr. Apol.* Vol. I. p. 347.

" The *Gnoſtics* had a Compoſition, which they called the *Goſpel of Perfection*; not indeed *glad Tidings*, but the *Perfection of Miſery.*" P. 83.

" The *Nicolaitans* alſo had a certain *Book*, on which they grounded their *Impurities*, imputing them to the *Deity*;" as we learn from *Clemens.* Clem. Alex. p. 433.

Upon the Strength of ſuch *lying Pretences*, they boaſted of a *ſuperior Knowledge and Perfection*, to what was given to the *Apoſtles.*

" *Marcion* perſuaded his *Diſciples*, that he had more *Veracity* than thoſe *Apoſtles* who wrote the *Goſpels.*"——" The *Apoſtles* preached before they had full *Knowledge*; whence *they (Heretics)* glory in being the *Menders and Correctors of the Apoſtles.*"— " Therefore, ſays *Irenæus*, *Peter*, according to them, was *defective*, the reſt of the *Apoſtles defective*; and were they to live again, they ought to become the *Diſciples* of theſe Men, in order to be *perfected.*" Iren. p. 104. P. 198. P. 228.

" Being become Converts to the *Doctrine of Sim. Magus*, they imagine they have found out more than the *Apoſtles.* That the *Apoſtles* preached the *Goſpel*, while their *Sentiments were with the Jews*; but that *themſelves were more ſincere, and wiſer than the Apoſtles.* Whence *Marcion*, and his Followers, P. 231.

Followers, fell to *mangling the Scriptures*, &c."

Epiph. p. 103. "Thoſe miſerable People deceived by the *Fraud of that Impoſtor (Carpocrates)* are arrived to that *inſufferable Arrogance*, as to think themſelves *preferable to Jeſus himſelf.* Others of them ſay, that indeed they do *not prefer* themſelves before *Jeſus*, but before *Peter*, *Andrew*, *Paul*, and the reſt of the *Apoſtles*; on account of their *more excellent* Knowledge, *&c.*"—"

Tertull. p. 209. They are wont to ſay, that the *Apoſtles* did *not know all*, or if they did *know all*, they did not *intruſt* all to every body. Both ways reprehending *Chriſt*, as ſending out *Apoſtles*, not ſufficiently inſtructed, or deficient in Integrity."

P. 228. "*Apelles* has *Books of his own*, which he ſtyles *Syllogiſms*, in which he would prove, that whatever *Moſes* wrote concerning *God* was not true, but *falſe.*" The *Phrygians* differ, as Followers of *Proclus*, or of *Eſchines.* They have one *common Blaſphemy*, another *peculiarly* their own. The *common*, in which they ſay the *Paraclete* had ſpoken more Things by *Montanus*, than *Chriſt* had produced in the *Goſpel*; and *not only more, but better and greater.*"

Auguſtin. Hær. 26. "The *Montaniſts* (ſays St. *Auſtin)* affirm, that the *Coming of the H. Ghoſt was rather into them than into the Apoſtles. St. Paul knew but in Part, and propheſied in Part.* For the *Perfect was not then come*; but

but was *perfect in Montanus*, and his *Prophetesses*, *Prisca* and *Maximilla*."

Besides all this,—' The *Apostles were unfaithful*, in betraying Secrets only whispered into their Ears by the *Saviour*; and which belonged to the *new Period*, as *Mysteries* of high Importance.'

Thus " the *Valentinians* seduced People by inducing a *Belief*, that they should learn from *them* some *greater and deeper Mystery*." Iren. p. 113.

" The *Sect of Basilides* so expound in their *Writings* (that they ought to perform all Sorts of *Flagitiousness*) saying, that *Jesus* spoke these Things *privately to his Disciples and Apostles*; requiring them to discover them to those who were *worthy*, *and true Believers*." —— In general *Authors* have observed, that ' the *Gnostics* appropriated this Name, for their extraordinary Knowledge of *spiritual* Matters; especially of what the Saviour *whispered to the Disciples by way of Secret*.' Iren. p. 101.

" This Error, and Confirmation of it, they have from the *Gospel of the Egyptians*; wherein are several such Things related, as spoken by the *Saviour to the Apostles in Secret and mysteriously*." Epiph. p. 514.

" We intrust, say the *Carpocratians*, these Secrets to those who are *worthy*, that they may do those Things which only *seem evil* but are *not naturally* so; that knowing this, they may be at full Liberty." P. 106.

Tertullian, ſpeaking of St. *Paul's being caught up into the third Heaven, and the Secret he heard there*, pertinently adds, " If that Secret has come to any one's Knowledge, or St. *Paul* be accuſed of *betraying the Secret*, or any other was caught up into *Paradiſe*, it ought to be ſhewn, who has a Commiſſion to ſpeak out what *Paul* was not allowed to whiſper. But it was the Fault of the *primitive* Church, that they did not underſtand St. *Paul*; and the *Error* remained, till the *Truth* was deliverd by the *Marcionites* and *Valentinians*. In the mean Time the *Goſpel was wrongfully preached*, and wrongfully believed, *&c.*"

Tertull. p. 210.

The *Count's* Expreſſions, ' That the *Myſtery* which St. *Paul blabbed* out, has been made the *common Theology, and Fodder for Cattle*; and *ancient Theology* fit only for *Dogs and Swine*;' agree well with what *Epiphanius* writeth of *Baſilides:* " Thus this *rambling Impoſtor* ſpeaketh, We are *the Men*, all others are but *Hogs* and *Dogs*." ——His Sentence, that the *Apoſtles* having marred the *Saviour's Plan* from the Beginning, there were for *Ages many* who cut the *Cloth wrong*, but *very few* who cut it right,—is eaſily underſtood by thoſe who recollect, that the Number of *Gnoſtics* was very *ſmall* in Compariſon of the *univerſal Church*. But there is a particular *Reaſon* why he did not mention the *Names of his*

Epiph. p. 71.

very few; becauſe he muſt then have diſcovered his own Thefts. It would thereby appear, that his *new Period* took place among the *Heretics* from the *early Times of Chriſtianity*. Which is the Truth of the Caſe. For it hath been proved, that the *abominable Tenets, and Practiſes of the Moravian new Plan*, were long ſince the *Product of Heretical Brains*. The *new Period*, intruſted with *them*, is as *old* as *Simon Magus*.

§ 39. Thus we have ſcrutinized ſome of the *Count's practical Phraſes*; though he tells us, "That we ſhall incur a terrible Guilt hereby:" — As likewiſe his *central Ideas contained in his Sermons*, (wherein he will probably grow a little more reſerved for the future) and have diſcovered in what Point they all meet; their *Myſteries* being no other than the Impurities eſſential to the *Myſteries of Sim. Magus* and his *Followers*, as well as the *Egyptian* and *Eleuſinian Myſteries*; the *Sacredneſs* always becoming greater, in proportion to the Increaſe of the *Impurity*. Fol. Hiſt. p. 43.

The *Count*, indeed, and his *Advocates*, make grievous Complaints of theſe and other *Accuſations* brought againſt them by their Adverſaries. Mr. *Gambold* complains of the "Attacks made on the *moral* Character of the *Brethren*." Pref. p. 7.

The *Count* complains of ſetting forth their Life Rem. p. 2—16.

Life and Converſation as *ſcandalous*; and even attacking their *Faith as Chriſtians*, charging them with *Antinomianiſm*, and *Hereſy*, &c." But which of them have not been proved to a Demonſtration? Are not their own expreſs Words ſufficient *Evidence*, with other *authentic Vouchers*, of their Life and Converſation? Is it not manifeſt that they have copied their whole Plan from *Sim. Magus*, and the ſucceeding Gang of *infamous Heretics?* And what remains, but to *paſs Sentence* upon them?

With reſpect to my own *Juſtification*, for tranſcribing ſo much *Turpitude*, *Profaneneſs*, and *Blaſphemy*, I ſolemnly declare, that *Charity and Duty have compelled me.* And I muſt refer to the Words of *Eccleſiaſtical Authors*, in their Writings againſt the *Gnoſtics*, by way of Apology.

Iren. p. 113. *Irenæus.* "It was neceſſary manifeſtly to convince the *Valentinians*, from their own Sentences, Rules, and Opinions, and produce them in open Light, that perhaps ſome of them might repent, and be converted; that others may not be ſeduced by their plauſible Perſuaſions, as if they were to learn from *them* ſome *deeper Myſteries*; but being better taught by *us*, what they have learned wickedly from *them*, may have their Doctrine in Deriſion, and pity thoſe who are ſo elevated with their wretched Fables, *&c.*"

Clem. Al. p. 13, 19. *Clemens Alexandrinus.* "I will bring into

to open Light your moſt ſecret *Myſteries*; not aſhamed to *ſpeak* what you are not aſhamed to *worſhip*," *i. e.* the Secrets of both Sexes. " For I may well call them *Atheiſts*, who impudently *worſhip* thoſe Parts, which Modeſty forbids to mention."

Epiphanius. " *Charity* conſtraineth me to diſcover to you, and all others, thoſe Doctrines which have hitherto lain hid, but are now, by the *Grace of* God, brought to Light." Epiph. p. 174.

§ 40. On the other hand, it may be reaſonable to admit any *Plea*, which the *Count* and *Company* have offered in their *Defence*. For though we don't find them abſolutely *denying* the ſeveral *Words* and *Facts* laid to their Charge; yet they have not been wanting in framing *Excuſes*, and making *Objections* (but ſuch as betray a Conſciouſneſs of Guilt) to the Matters of which they are accuſed. As firſt,

With reſpect to the Charge of *obſcene Expreſſions*, they plead, " That none can be offended thereby, but thoſe whoſe Hearts are *not purified by the Blood of Chriſt*."—And " the *Count* has had twenty Years Experience, that no creditable Perſon was ever *ſhocked*, or ſo much as the *Delicacy* of his Imagination aggrieved on this Account." Rim. App. p. 27. Rem. p. 27.

Anſwer. 'Tis a ſtrange Sort of *Purification*, which ſo perfectly reconcileth Men to

the moſt *impure* Language. Perhaps indeed nothing of this Nature may be offenſive to the *moſt delicate Moravian*; whom Cuſtom has inured to ſuch Diſcourſes. And their *Ears* muſt have been *ſeared with a hot Iron*,

Iren. p. 101. " as the *Ears* of the *Gnoſtics* were actually and literally *cauterized*, for a *peculiar Mark of Diſtinction*." And *Epiphanius*

Epiph. p. 106. ſays of the *Carpocratians*, " they ſeared their *Dupes* with a Burning-Iron on the Lobe of the *right Ear*."

2*d Plea*. Their Enemies ought to compare the *offenſive* Paſſages with others of a *different* Nature; which place the Matter in a *proper Light*. For, ſays Mr. *Gambold*,

Pref. p. 3, 4. " They will poſſibly alledge, that they themſelves have peruſed that *valuable and great Man's own Writings*, and could from *ſome Paſſages* there judge no otherwiſe than they do. To this, ſays he, I anſwer; *perhaps* many others, eſpecially on comparing what is laid down *elſewhere*, more at large, will ſee thoſe very ſame Paſſages in a quite *different Light*, and far enough from thoſe *offenſive Theological Tenets* you would fain

Rem. p. 15 & 39. diſcover in them."—The *Count*, too, " believeth, that his Opponents read *ſingle Lines* in his Writings, without regarding the *Context*;" and he puts the Queſtion, " Whether ſome *Fact*, or *Principle*, which, conſidered on *one Side*, where it ſtands in a *falſe* Light, muſt appear *very ſhocking*, may

not

not *perhaps*, on *another*, and being taken in the *true* Light, appear *amiable*, and beyond Contradiction praiſe-worthy." *Modeſt Plea* alſo, " Leſt a Stranger ſhould ſurmiſe, that the Brethren *perhaps* grow *lax* in their *moral Principles*, or have drawn *ſome licentious and falſe Conſequences* from this great Doctrine [*viz.* of the *all-atoning Sacrifice of Jeſus*] gives us ſome Sentiments of theirs to prove the *contrary*."

Anſwer. To each of theſe *Perhaps's* ſomething may be replied more *certain*. There is *Turpitude* enough in the *offenſive* Paſſages to defile not only the *Moravians* ſeemingly, or real, *pious* Paſſages, but all the good Books that were ever written. Their *offenſive* Doctrines are too infamouſly *lewd* and *blaſphemous* for a whole *Sea* to waſh them *clean*. To join Sanctity to Impurity, is but putting *a Jewel of Gold in a Swine's Snout*, wherewith it immediately muzzles in the Mire. — Again, the *Count*, beyond Contradiction, is ſometimes a *Painter of Nudities* without any *Drapery*; ſometimes he throws over them a thin *Gauze*, a little to *diſguiſe* the Parts; and ſometimes covers them wholly with a *ſanctified Robe*. And of what great Moment is it in which *Light* you view it?—Unleſs *Obſcenity*, *under the Cloak of Sanctity*, may probably be thought the *Worſt*. At the very beſt, *this valuable and great Man's own Writings*, are but like

ſome ambiguous *Pictures*; ſtand on *one* Side, you have the *amiable Figure of a Lady at her Devotions*; ſtand on the *other*, you have the *ſhocking Sight of Satan with his cloven Feet and long Tail.*

Whatever *good and holy Sentiments* have been publiſhed by the *leading Moravians*, it is to be remembered, that *pious Pretences* are neceſſary to all *Impoſtors*; there is no gaining their Point without them. The primitive *Heretics* are allowed by the *Fathers* to have written many pious and good Things; and as one ſays, "they are wont to intermingle ſerious Things with Trifles, Truth with Lies, in order to procure ſome Credit to their Fictions." And it little avails the *Count* to be, as Mr. *Gambold* avers, the moſt devoted *Champion* for the grand and diſtinguiſhing Articles of *Chriſtianity*, while at the ſame Time he is for making *Impurity* an *eſſential* Part of it, and making *Chriſt himſelf a Stalking-horſe for bringing Game within Reach.*

But after all, is there any thing *truly good* in the *Moravian* Doctrines? The Writings of their *Pope*, I mean the *Count*, (abſtracting from a deal of flighty, wild, myſtical, and ſuperlative Nonſenſe) contain divers Wreſtings, Miſapplications, falſe and pernicious Expoſitions, of *Scripture.* The *Blood-and-Wounds* Doctrine, the all-atoning Sacrifice of *Chriſt*, is made the very *Motive*

and

and *Reaſon* for their Debauchery, Rioting, and Drunkenneſs. Their general and remarkable Uſe of the Term '*the Saviour*,' (in Conformity to the *Valentinians*, who, ſays *Irenæus*, 'call *Chriſt the Saviour*;' for they will not call him *Lord*) truly *Chriſtian* in itſelf, is owing to what has been proved, that he has *ſaved* them *all the Trouble of a good Life*; and purchaſed a *Freedom* to commit all *Manner of Licentiouſneſs*. The *Saviour's Grace in the Heart*, *Union* with him, acting by *his Direction* in all Things, and the like, (which is their conſtant Boaſt) is reſolved at length into the *new Period*, which makes the *Evangeliſts and Apoſtles to be Rogues and Cheats*, *aboliſheth the written Goſpel*, and conſiſts wholly in obeying the *pretended new Directions of Chriſt*; "who can make the *Oeconomy of Salvation*, and change it every hour, can make Laws and abrogate them, make that to be *moral* which is *againſt Nature*, the greateſt Virtue to be the moſt villainous Action, the moſt virtuous Thoughts to be the moſt criminal."

Iren. p. 9.

Rim. p. 53.

And what is their *final Reward?* "They are all to be turned into *Women*; created and redeemed to ſleep in the Arms of *Jeſus Chriſt*, as a *Man*, in his *human* Nature, as a *hearty Carpenter*, &c."

3*d Plea.* They have learned, and are authoriſed to talk obſcenely, from the *Bible*. For thus writeth the *Count*, "Thoſe wretched

Max. p. 226.

wretched Members, which, through the *Fall*, were become *Members of a Harlot*, theſe he has a hundred Times, and a hundred again, ſet before Mankind as a *Spectacle* in the *Bible:* So that in *one Chapter of the Old Teſtament*, we find Mention twenty Times of the *Nakedneſs*, or *Shame* of the Sexes."—And again; " 'Tis certain, that not only in the *Canticles*, but in ſeveral *other Books of Scripture*, the *corporal Circumſtances and Members* of the human Frame are ſo directly ſpoken of, and all relating to them ſo ſimply told, that it is evident thereby, the *H. Spirit*, who on other Occaſions required the *Burying* of the leaſt accidental *Filth in the Camp*, did neither account the *Parts* of a human Body among the *unclean Things*, nor in this Senſe ordered the *Covering* for them." What Excuſes he immediately makes for his " *Well-meant Hymns* and *Prayers*, the moſt valuable divine Truths, and *known Scripture-words:*" This relates to thoſe " ſcandalous *Hymns of the Herrnhuters*, in which they pay their *Devotion* to what was formerly adored at *Lampſacus*; —and to the *Prayer to Chriſt* for anointing that Member, and his Prieſt's Hole for the conjugal Buſineſs, *&c.*" [See before, § 35.] This Appeal to the *Bible* is urged with ſtill greater Force by the *Count*; " For the *Pudenda* are without Shame mentioned in the *Hymns*, and his *Pulpit Diſcourſes*;"

Rem. p. 25, 26.

Rem. p. 26.

Sol. Call, p. 11, and 18, 20.

Diſcourſes:"—The very *Circumſtances* attending the *Concubitus*, and the *Organa Generationis* are ſo plainly intimated, that no one, that reads them, can avoid bluſhing. And yet he affirms, that "*both as to Matter and Form they are abſolutely ſcriptural.*" See *Append.* § 3.

Anſwer. I cannot but obſerve, that however *contemptuouſly* the *Bible* has been treated, *trampled under Foot, and ſpewed upon, by the Ordinary and his Herrnhuters*; however *rejected* (the *O. Teſtament* in particular) by this *great and good Man*;—yet, if he conceives any *Filth* and *Obſcenity* can be collected thence, it inſtantly becomes *canonical, authoritative*, and *holy*. But whatever Notions he hath embraced of the *Inſpired Writings*, I doubt the *Excuſe* is worſe than the *Crime* in Charge. The *Scriptures* indeed relate *hiſtorically ſome unclean Actions*, as Matter of *Fact*; and (with an Ingenuouſneſs peculiar to *Truth*) ſpare not the Faults of *God's* own People, and profeſſed Worſhipers:—And ſometimes they *prophetically* foretel the *ſhameful Treatment* they ſhould undergo, by way of *Puniſhment* for their Sins. But then, generally, the *Penalty* follows; ſome *Sentence*, or *Mark of Condemnation, Judgment, or Threatning, is annexed to the Crime:* And no where in the *Bible* any *Encouragement*, any *Permiſſion*, of Obſcenity and Lewdneſs. And can the

Count

Count ſee no *Difference* between *barely* mentioning, or mentioning with a *Cenſure*, any Acts of *Debauchery*, and teaching them *as Doctrines*, with the ſtrongeſt *Allurements*, and warmeſt *Exhortations* to it? Is *condemning* Turpitude and *recommending* it the ſame Thing?——"That *Chapter*, wherein we find twenty times Mention of the *Nakedneſs, or Shame of the Sexes*," is undoubtedly *Levit.* the xviiith, where divers filthy and *unnatural Vices* are *forbid*, under ſevere Penalties; and in as *modeſt Terms* as the Nature of the Thing would admit. 'Tis neceſſary that *prohibitory* Laws ſhould be in *clear* and *expreſs* Words, or at leaſt ſuch as are ſufficiently *intelligible*. But doth the *Count* imagine, there is the ſame *Neceſſity* that *his Laws and Precepts, which enjoin and command Impurity*, ſhould be delivered in *expreſs Words?*— In what Places of the *Bible, my Lord Zinzendorf*, are your "corporal Circumſtances and Members, ſo *directly* ſpoken of; the very Circumſtances attending the *Concubitus*, and the *Organa Generationis*, ſo plainly intimated,"— as they are *in your ſcandalous Hymns and Sermons?* Yet you affirm, they are, both as to Form and Matter, *abſolutely ſcriptural*. Where in the *Scriptures* do you find *panegyrical Hymns* in Honour of your *Phallus?* Or where any *Prayers to God* for anointing your *Member*, and that the Purple-red Oil

may

may flow upon your *Prieſt's Hole?* Where eſpecially (for the *Reader* ſhould not loſe Sight of this Paſſage, beyond Meaſure infamous) do you read of the *Soporific Draught*, which throws *God the Father* into a Sleep; while his *Wife the H. Spirit, and her Son the Saviour*, are *kiſſing one another at a Love-Feaſt, and paſſionately inclined, with mutual Reſignation?* Are theſe abominable *Impurities*, and theſe *inceſtuous* Doings, imputed by you to the *Godhead*, both as to Matter and Form *abſolutely ſcriptural?*—*God* forgive you theſe *Blaſphemies*; unleſs you are too far gone *in the Gall of Bitterneſs, and the Bond of Iniquity*, like your Pattern, *Simon Magus*; who both *deified and defiled his Helena*, &c. The ſucceeding *Schools of the Gnoſtics* were likewiſe great Dealers in the ſame *filthy* Language; "Not aſhamed to talk of *Vulva and Turpitude, and venereal Actions, in plain and ſimple Words*," as we learn from *Epiphanius*; who tells us, "They have this from the *Goſpel of Eve*, and other Figments of their own Compoſition." And in what an *impudent and amazingly obſcene* Manner they explain ſeveral pious Paſſages in the *genuin Bible*, is there further related. And if *you* are as faithful a Scholar of the *Heretics*, in their monſtrouſly *falſe and filthy Interpretations of Scripture*, as you are in other Points, you ſhall *ſo far* be allowed

Epiphan. P. 82, 84.

P. 86, 92.

your

Rem. p. 5. your Claim, " to be a *Diſciple*—according to the *antique Scripture Taſte*."

But ſince you are appealing to *Scripture*, and ſcreening your Filth under that ſacred Authority, give me Leave to furniſh you thence with a few *more appoſite Parallels*. What think you of the *idolatrous Iſraelites* Exod. xxxii. worſhiping the *Golden Calf*, with Songs, Dancing, Muſic, Feaſting, and making themſelves *naked* to their Shame? All *in the antique Egyptian Taſte*; and the *new Zinzendorfian*. —— What think you of the ſame People's being ſeduced at once Numb. xxv. both into *ſpiritual and corporal Fornication*, by the Counſel of the *Sorcerer Balaam?* You likewiſe have been a Teacher of *Image-worſhip*, and other Idolatries, and a hearty Seducer into the moſt groſs *Impurities*. —— More particularly, '*the Iſraelites joined themſelves to Baal-Peor*,' *i. e.* they worſhiped that *infamous Idol*, which was the ſame with the *Priapus of the Greeks and Romans*, and the *Oſiris, or Apis, of the Egyptians:* The *Ceremony* whereof conſiſted in this, in their reſpective *Myſteries*, that their *initiated Women expoſed their Nudities* to this *Idol* of their Hearts. And to this *you*, in the moſt ardent and affectionate Manner, have exhorted the *Siſters*, and taught it to be the *Object* of their *utmoſt Veneration*.

What think you even of the *unnatural Sin*, which brought down Fire from *Heaven* upon

upon the *Guilty Cities?* You have aſſured the World, that the *Saviour*, according to your *new Period, the Moravian Diſpenſation*, hath the Prerogative " to make that to be *moral*, which is againſt Nature."

Theſe Enormities may poſſibly have been in your Eye, when you made your *Appeal to the Bible.* But however that may be, they certainly ſquare with your *Doctrines*; which therefore, in Conformity to theſe *Parallels*, we readily allow, *both as to Matter and Form, to be abſolutely ſcriptural.*

4*th Plea.* The *offenſive* Parts of their Doctrine were not intended to have been expoſed to the *Public*, &c. and they are ſenſible, that more Caution and *Secreſy* would have been better. " How, ſays the *Count*, am I to behave to thoſe who think and ſpeak differently? As in the Caſe of *Myſteries*; and, in ſome reſpect, with *more Forbearance.* And he confeſſeth, " there are ſome pretious Doctrines, which ſhould be taught with *more Caution.*" And " though we have been falſly charged with binding one another to Secreſy, we might have juſt Reaſon to uſe *more Reſerve* in ſome Things."

Max. p. 45. P. 116. P. 291.

After his *Argument from Scripture*, where, he ſays, the *corporal Circumſtances and Members* are directly ſpoken of, he adds, " Nevertheleſs, I freely allow, that this is a Subject, which ought not to be pro-

Rem. p. 26.

pounded

pounded to the *Public*, but with the *utmoſt Circumſpection.*" And the *Moravian's Advocate*, Mr. *Gambold*, tells us, " The *Brethren* are intent to retrench all to *Innocence*; and yet, notwithſtanding, they are no *Cynics*, or *Adamites*. There is therefore nothing to be aſhamed of. It is a *Pity*, however, that theſe *private* Sentiments of theirs, which they never deſigned to obtrude as a Rule for the *World in general*, are, by their Adverſaries, thrown before it for their *Diverſion.*"

Pref. p. 8.

Anſwer. All this amounts to a Confeſſion of ſomething too *ſcandalous* for common hearing; and fit only for the *ſcared Ears and Conſciences of the Moravians.* " Being ſenſible that their Doctrine and Conſtitution cannot poſſibly bear a *Scrutiny*, they have, among ſundry other *Artifices* made uſe of to prevent it, endeavoured to ſurprize the unwary, by telling them, that ſhould their *Tenets* be handled promiſcuouſly in *public Writings*, *Chriſtianity* would run the Riſk of being *ridiculed* by Unbelievers.—This I take to be a kind of *Acknowledgment* that they hold Doctrines, either *ridiculous* in themſelves, or at leaſt that afford a *Handle for Ridicule.*"——They may indeed juſtly plead, 'tis *Pity*—we had better have uſed more *Secreſy* and *Caution*. This would have been the more prudent Method, than to be *foaming out their own Shame* before all the World.

Rim. p. 15. Pref.

World. But why then was the *Count* in ſo much *Haſte* to ſend abroad his *ſmutty and obſcene Diſcourſes?* Why were ſo many *Thouſands of the ſcandalous Hymns and Sermons printed and publiſhed?* So that their *prudential Motives* come now too late. What is the preciſe *Meaning* of Mr. *Gambold's dark* Words, of their *retrenching all to Innocence*, I cannot ſay; but his immediately following Words certainly imply ſome *Approach to natural Nakedneſs*; "And yet, *notwithſtanding*, they are no *Cynics*, or *Adamites*," *i.e.* they do not *propagate* openly in the Street, nor walk about, or pray, *naked*.—This, we may preſume, is true; they take better Care of their dear ſelves. And yet ſomething of this Nature occurs, in a Note on *Frey:* "The Spirit of the *E-vites* daily gains ground among them: *Some Traces* of it had been perceived, but it is *now notorious*; though their Doctrine does not expreſly declare for a *Communitas Corporum*." And there are two Things which make this Charge not improbable. Some of the *Gnoſtics* (who hitherto have been the *Originals* from which the *Moravians copy*) "were uſed *to pray entirely naked*."—And this *Attitude* perfectly fits the Diſciples of the *Count*, who has *turned the Pudenda into a Chapel, and conſecrated them for religious Worſhip*.

Frey, p. 42.

Epiphan. p. 87.

5*th Plea.* "As to their Reports of their *ſcandalous*

Rem. p. 9, 10.

ſcandalous Life and Converſation,—that moſt *natural Anſwer*, which we have ſometimes been uſed to give, is, that thoſe who made *Depoſition* about ſuch Irregularities, were themſelves, *perhaps*, the very Perſons that had been in Fault, and who ſhould have been puniſhed for them.——But this, ſays he, I readily grant, does not come up to the Purpoſe:—And it would indeed be an Undertaking too much, ſhould we, in ſuch Circumſtances, engage to anſwer for every individual Perſon, among ſo many Thouſands who flocked thither, and, *perhaps*, after a ſhort Stay, went away again."

Anſwer. The *Count* here has a Shew of more *Modeſty* than I have elſewhere obſerved. However, he confeſſeth that *Depoſitions* have been made of the *Brethren's ſcandalous Lives*; and their *uſual Anſwer* would certainly be a *natural* and good one, had the Plea been *true*. But the *Excuſe* is brought in with a double *perhaps*; and he names no Perſon who had played them this Trick; who (as is ſaid in another Place) "*perhaps* came to ſpy out their *Liberty*, and after a ſhort Stay went away."

Suppoſing the Caſe *true*, that ſome *falſe Brethren* came in as *Spies*, ſtill *Facts* were the ſame. They did ſpy out your *Liberty*, your *Licentiouſneſs* too. They well knew how, and where, to *gratify their Inclinations*; and they need not *ſtay long* in a Society,

ciety, where you have been diligently inculcating the Doctrine, that they *muſt* gratify their Inclinations; and exhorting to *Impurity, to a paſſionate Inclination and mutual Reſignation*, both from the *Example and Command of the Saviour.*

6th Plea. The *Count* complains "of *his* and his Congregation's *Faith* being attacked, of being *dubbed Heretics*,—becauſe ſuch or ſuch a *Heretic* has uſed the *ſame Phraſe:* This Argument is *lame and ſilly.* And yet our Adverſaries think it a mighty Thing, whenever they can find a *ſingle Expreſſion*, uſed by a *Brother*, in ſome old *Heretic*, although the *Brother* never heard ſo much as that *Heretic's Name.*" Rem. p. 2, 16, 17.

Anſwer. Very true: Proof of *Hereſy* from a ſingle *Phraſe* or *Expreſſion* would be *lame and ſilly.* True, likewiſe, no doubt, that many of the *Brethren* never heard the *Names of the old Heretics.* But (if I do not aſk an Impoſſibility) no *Prevarication, noble Count.* —*You* yourſelf know enough of their *Names and Doctrines*; and your *ignorant Brethren* have learned all *upon your Breaſt.*

It was your *Buſineſs*, and your *Artifice*, to *conceal* your Thefts from your Diſciples. Nor are you condemned for a *ſingle Expreſſion*; but for ſtealing the *whole Body of your ſcandalous Inſtitution from the old Heretics*; and then, in the Pride of your Heart, pre-

tending it was all *your own*;—or rather, the infallible Direction of the *Saviour*. Whereby you have imputed to our *bleſſed Redeemer, the whole wicked Syſtem of Simon the Sorcerer*. This hath evidently been proved. And whoſe Argument is *lame and ſilly now?*

Strange Religion this! which wants ſuch *Excuſes* to palliate its Doctrines and Practices.—Excuſes, which are partly *Falſities* and partly *Confeſſions*, or *Proofs*, or *Aggravations of Guilt*. And I cannot but agree
Pref. p. 5. ſo far with Mr. *Gambold*, that "whoever conſiders the whole of *this Oeconomy*, [particularly as to the *Encouragement* it has received] cannot but admire the *Phænomenon*, and place it (or if none will at *preſent*, *Poſterity* will) among the *chief Incidents of this Age*." But I by no means agree with the *Count's* Notion, as to the Charge againſt
Rem. p. 5. the *Moravians*, "that a great many *Facts* have been related, in order to *puzzle* even a *prudent* Reader, and make him at leaſt *ſuſpend his Judgment*." For I am perſuaded that, after what has been related, no *prudent* Reader can be *puzzled* in the leaſt, or *ſuſpend his Judgment* for a Moment.

§ 41. Thus, I hope, I have performed what I undertook; and have ſhewn the *Moravian Syſtem* to be fruitful of ſuch *Doctrines* and *Practices*, as are not only deſtructive of

of *Chriſtianity*, but the Diſgrace of common *Morality*, and even the Scandal of *human Nature*. This appears glaringly from " the *Count's own Writings, his practical Phraſes, and central Ideas in his Sermons, which were the free Pourings-out of his Heart.*" Theſe I have ſhewn to contain a Collection of the Spawn of the moſt *profligate Heretics*, *Simon Magus*, and his ſucceſſive *Gnoſtic Scholars*; particularly as to the moſt *deteſtable Impurities, and execrable Blaſphemies.*

POSTSCRIPT.

SECTION I.

SINCE the preceding *Tract* was finiſhed, I have ſeen a Pamphlet, called, '*A Modeſt Plea for the Brethren.*' And on the other Side, '*A ſolemn Call on Count Zinzendorf*,' to anſwer the *Charges* brought againſt him in the *Candid Narrative*, by Mr. *Rimius*. Which two *Treatiſes*, together with ſome other Conſiderations, have occaſioned this *Poſtſcript*.

As to the *modeſt Plea*, introduced with a *Preface by Mr. Gambold*, I agree to the Judgment of Mr. *Rimius*, that "the whole Drift of this *Pamphlet* is to *commend* their Sect in *general* Terms, without anſwering any one *Accuſation* brought againſt them." Some Notice, however, ſhall be taken of it; though I may ſafely affirm, that the *Accuſations* brought againſt them neither will nor can be anſwered.

P. 4. Mr. *Gambold*, in the *Preface*, pleadeth, "That many Perſons, known to be defective at Bottom, are, through Compaſſion and Hope, ſuffered in their *Conſtitution*, as in an *Infirmary*." And he owneth, that ſeveral of them, who aimed at ſomething

chriſtianly good, true and right, have *given Offence* by ſome Expreſſions, or Points of Behaviour, barely through Want of Judgment.—But that, on the contrary, the *unregenerate Spirit* of the one, and the *indiſcrete Flights* of the other, are widely different from the ſtanding internal *Rules* of the *Congregation*, and the *Example of her experienced and approved Members*, who have *ever ſpoke the direct contrary*."

To all which we briefly anſwer, that the *Moravian* Conſtitution is ſuch, as to allow no other Hope of them, but an Improvement in Impudence, Vice, and Impiety; into which the *Count* and *Elders* have directed both their *Judgment and Behaviour*. —And that, as to their *Rules*, and *Example of their Rulers*, the *higheſt Claſs* of them is infinitely the *worſt*; the *Count* himſelf, with his experienced and *approved Members*, encouraging and inculcating the moſt diſſolute Courſes. They ſtrengthen themſelves in Wickedneſs, in Proportion to their *Advancement* in the *Society*, and the Inſight they get of their *Myſteries*. Nor in general do they become *perfect in Impurity, Profaneneſs, and Blaſphemy, till they have attained to a Plenitude of Light*. This hath been evidently proved, § 17, 18, and 34.

Another *Plea* is this, they chuſe to refer P. 5.
their ſeeming diſſolute Conduct to the *Day of Judgment*, to which they often *appeal*.

Mr. *Gambold* talks "of a *peculiar honeſt Intricacy* in the Caſe of the Brethren, where a great deal of *embarraſſed Innocence* is like to, and *muſt* for a Time, paſs for *Guilt*." —"But all will appear fair in a *Court of Equity*; and till this can be obtained, perhaps in *another World*, few Words are beſt."

P. 15. *Modeſt Plea* owns, "that their *Adverſaries* may ſometimes be more guarded, and plauſibly unblameable *in the Sight of Men*;—

P. 17. but all muſt be left to its *proper Umpire*, *to decide in the right Time*."

To which we anſwer, that here is a fair *Confeſſion* of their Doctrines and Actions not being juſtifiable in the *Eye of the World*, but quite unable to ſtand the Teſt of *human Judgment*; and that it *muſt* be ſo for a Time. In the mean while, it is a *notable Fetch* of theirs to appeal to the *Day of Judgment*; after having contrived Matters ſo, "as *not to come into Judgment* at all; neither to be the *Goats*, nor the *Sheep*, at that ſolemn Day; but to be the *Angels* coming with the *Saviour*, Part of his *Family and Retinue*." See before, § 1, and 17.

§ 2. Paſſing over other Paſſages in their *modeſt Plea*, which may juſtly create a Suſpicion of Guilt, I come to the *Solemn Call of Mr. Rimius on Count Zinzendorf*, to anſwer the ſeveral *Charges* brought againſt *him and his Sect*. But this is not the *Count's Buſineſs*.

Buſineſs. " He hath enjoined his Diſciples P. 3.
to *give no Anſwer,—even though the Charge ſhould be true*; telling them, among other Reaſons, *that their Affairs for the third Part had thereby been ruined:* Moreover, that *very likely their Adverſaries Writings would ſoon be forgot.*" ——Mr. *Rimius* con-
feſſeth, that " the *Impoſition* would perhaps P. 7.
have remained ſtill longer undiſcovered, had not the *Count*, by too haſtily *publiſhing his Sermons and other Writings*, betrayed himſelf, and cauſed People to inquire into the very *Bottom of the Matter.*" And how ſtands the Caſe with them now? " If you P. 3.
alledge Doctrines the *Moravians* have publicly *preached* and divulged in their *own Writings*, they refuſe to anſwer; and, like the *Gnoſtics* of old, *point blank deny what they believe.*" ——The *Count* himſelf is ſo obſtinate as to ſay, that " *according to his* P. 11.
natural Diſpoſition, he would firſt knock out with his Foot a Couple of Teeth out of their Mouths, before he would anſwer; and that a Thunderbolt ſhould deſtroy them."

I have obſerved it to be a common Thing with the *Count*, inſtead of anſwering any Charge, to deal about his Threatnings of *Judgments.* And here, ſpeaking of thoſe Perſons who " rail at his *Hymns*, which are *abſolutely ſcriptural*, (really and truly *obſcene and ſcandalous* to the laſt Degree) he deems

deems them worthy of having their *Tongues plucked out, or their Hands chopped off.*"

P. 11, 12. " Mr. *Volck*, who had charged the *Moravians* with thoſe *horrible and ſhameful Ceremonies* (ſee before, § 36.) has challenged the *Count* a ſecond Time, and offered to produce, before a *Court of Judicature*, *undeniable Proofs* for what he advanceth." But I am perſuaded the *Count* would much rather chuſe to have *a Couple of his own Teeth knocked out*, than that the *horrible Secret* ſhould come to Light. (See § 36 and 38.) For though I know certainly no more than this of their *matrimonial Myſtery*, that

Rim. App. p. 26, 27. " a plenary, circumſtantial, and moſt minute Detail of this *conjugal Copulation* muſt be given to the new married ones by the *moſt noted Members of the Society*, and that ſome of the *Elders muſt be preſent at the Conſummation*;"—yet I conceive, that whenever the Particulars of Mr. *Volck's Charge* ſhall come to Light, *we ſhall ſee greater Abominations than theſe.*

§ 3. Careful as our *Moravians* are, not to anſwer any *Accuſation* in Matters of *Fact*; yet in one Particular Mr. *Gambold* has accuſed Mr. *Rimius* of a Falſity, and of

Pref. p. 7. " the *utmoſt Impudence, in charging the Count with Hymns, which he had not ſo much as ſeen.*" When I was reading this, I thought it poſſible that Mr. *Rimius* had made

made a Miſtake: But he has now proved this Charge upon the *Count* to a *Demonſtration*, as plainly as two and two make four. And we need only aſk Mr. *Gambold*, *at whoſe Door lies the utmoſt Impudence now?* Sol. Call. p. 15.

Theſe *Hymns*, it ſeems, contain Things of a *moſt ſcandalous and impure* Nature. "For the *Pudenda* are without Shame mentioned in them, as they are by the *Count* himſelf in his *Pulpit Diſcourſes*:—The very Circumſtances attending the *Concubitus*, and the very *Organa Generationis*, are ſo plainly intimated, that no one who reads theſe *Hymns* can avoid bluſhing.—Nay, he pays a ſolemn Addreſs to the *Membrum Virile* in the following Words of a *Hymn compoſed by himſelf, as he confeſſeth*, 'Member full of Myſtery, *&c.*' [See before, § 35.] —"And the *Count* has publicly affirmed, that theſe *moſt ſcandalous and impious Hymns are abſolutely the ſame with the Bible, as well with reſpect to Form as Matter.*" P. 18, 19. P. 20.

Such are the *Count's Sermons and Hymns uſed in the Moravian Conventicles, inſtead of the Bible and Pſalms of David.* [See before, § 40.]

And let us remember, that the *Count*, in *diſtinguiſhing his Theologies*, reckons "firſt his *Theologia Salvifica, & Eccleſiæ Plantandæ, his Soul-ſaving Theology, and of planting a Church*;—which is deſigned for Rem. p. 44, 45.

Pulpit-

Pulpit-preaching, and was learned *on his Breaſt.*"

The *Gnoſtics* took the ſame Method of
Tertull. p. 320, 322. ſeducing. For *Tertullian* ſays, that "*Valentinus, with great Impudence, introduced ſtrange Pſalms*;"—"but we alſo, adds he, are patronized by *Pſalms*, not indeed thoſe of the *Apoſtate Heretic Valentinus the Platoniſt, but of holy David.*"—*Epiphanius*, ſpeaking of the *Gnoſtics* who were deluded
Epiphan. p. 83. by the *falſe Prophet Barcabbas*, ſays, "They bring from this *wonderful Prophet a filthy Narration*, or Expoſition; that we may be perſuaded to mingle with unclean Bodies, and ſo fall from our heavenly Hope; and they are not aſhamed to *explain the amatorial Works of Venus in naked and plain Words.* Others of them introduce a *counterfeit poetical Compoſition*, which they call the *Goſpel of Perfection.*"

§ 4. Let us next ſee how the *Count* has
Sol. Call, p. 14. treated the *real Goſpel of Perfection.* "Notwithſtanding his being but ſlenderly verſed in the *Greek* Tongue, according to his *own Confeſſion*, he has preſumed, in order to bring all Sects under his Sway, to make a *new Tranſlation of the New Teſtament*; and has accommodated it to the Opinions of *Roman Catholics*, *Socinians*, *Fanaticks*, *Chiliaſts*, *Anabaptiſts*, &c. He has *left out* in above 250 Places (to confine myſelf to the

Four

Four Evangeliſts) ſometimes 1, 2, 3, 4, 5, 7, 8, 14 Words; beſides a vaſt Number of *falſe Tranſlations.*"

This was the Practice of almoſt all the *Gnoſtic Heretics*, in order to deceive, and draw Diſciples. Nor did they make any Scruple of *Omiſſions*, *Expungings*, or any *Corruptions* that might ſerve their Purpoſe. Not to be tedious, that Profligate, *Marcion*, may ſuffice for an Inſtance: "Having *raviſhed a Virgin, and being for that excommunicated by his Father, a Biſhop*, he turned *Heretic*, and threatened to cauſe an *eternal Schiſm in the Church.* He rejected the *Law* and the *Prophets*;—and as to the *N. Teſtament*, he cut off divers Parts of the *Goſpels*, rejected ſeveral Paſſages of St. *Paul's Epiſtles*;—wrote a *Goſpel* of his *own*, much like that of St. *Luke*, but St. *Luke curtailed* at the Beginning, Middle, and End; like a Garment eaten by Moths, full of Holes." Epiph. p. 302, 309, 317. *Epiphanius* here gives an Account "of the ſeveral Paſſages of *Scripture* P. 321, 2. *falſified and depraved, pared away and mutilated.*—Some Words he *altered*, and ſome he *inſerted*; but what are not found in their proper Places, theſe he *ſubſtracted* with equal Audaciouſneſs. For theſe this beaſtly Man found to be contrary to his *falſe Notions.*" See alſo *Irenæus*, p. 304.——And *Tertullian*, p. 208, and 216: Where he ſays, "That *Valentinus*, who allowed the

Integrity

Integrity of the Scriptures, yet was not leſs crafty than *Marcion*. *Marcion* directly and openly *murdered the Scriptures*, not by uſing a *Style*, but a *Sword*. *Valentinus* ſpared them, but accommodated them to his Sentiments, *&c.*"

§ 5. What Mr. *Rimius* mentions of the *Count's Favourite*, *Anna Nitſchman*, will occaſion no *ſhort Article*. " The *Count*, leaving his *Lady* at Home, travelled Abroad with *Anna Nitſchman*, a *young* Woman, whom he made an *Eldreſs in the 14th Year of her Age*, and was frequently alone with her.—The Truth of this appears by Papers publiſhed by himſelf."——Mr. *Frey*, giving an Account of the " *Extravagance*, *Luxury*, *and Looſeneſs of the Society*, and all at the Expence of the *Charity and Cheſt-Money*, informs us, that the *Counteſs* and *Children* have their *ſeparate Coaches*, and the *Count his particular Coach*, *in which Anna Nitſchman is his conſtant Companion*." Mr. *Frey* once more introduceth this *favourite Madam*, where he is deſcribing the " *Vanity*, *Prodigality*, *Gluttony*, *Drunkenneſs*, *and Debaucheries*, *attending the Birth-days of the Count and Family*. And this *Jubilee*, ſays he, comes about eight Times in the Year, *viz.* for the Count, Counteſs, the young Count, the three young Counteſſes,

Sol. Call, p. 12, 13.

Frey, p. 40, 41.

Frey, p. 15.

Anna

Anna Nitſchman, and *Von Wattenwille*, the Count's Son-in-law."

Whatever *Suſpicions* may ariſe, I do not hence poſitively charge the *Count* with any *criminal Converſation* between him and the *Lady*, but proceed to what Mr. *Whitfield* hath more particularly obſerved in regard to *Anna Nitſchman's Birth-day*, eſpecially the *religious* Ceremonies thereof; — with " a *Farrago of ſuperſtitious and idolatrous Foperies*;" whereby the *Count* hath obſerved the *Poet's* Direction, Whitf. Letter, p. 5.

Magna ſuperſtitio tibi ſit natalis amicæ.

Here we ſee their " *Eldreſſes* and *Deaconeſſes* ſeated before a Table covered with *Flowers*, againſt that an *Altar* ſurrounded with *Wax Tapers*, on which ſtood a *Croſs*. —This was done in *Fetter-lane Chapel*, for Mrs. *Hannah Nitſchman*, the preſent *General Eldreſs* of the Congregation; over whoſe Head was placed her *own Picture*, and over that (*horreſco referens*) the *Picture of the Son of God*."—— " A like Scene was exhibited in a Room at *Hatton-Garden*,—where the *Count*, his *Son*, and *Son-in-law*, in Honour of whom all this was done, with Mrs. *Hannah Nitſchman*, &c. were preſent.— Here again we have a little *Altar*, on each Side of the Altar a *bloody Heart and flaming*, —*Wax Tapers*, and *Muſicians*; while the Company performed their *Devotions*, and *regaled* P. 7, 8. P. 9. See Hymn 100.

regaled themſelves with Sweetmeats, Coffee, Tea, and Wine."

Mr. *Whitfield* farther aſks the *Count*,

P. 6, 7. "Where was it ever known that the *Picture of St. Paul*, repreſenting him *handing a Gentleman and Lady up to the Side of Jeſus Chriſt*, was ever introduced into the *primitive Love Feaſts?* — Or do we ever hear, *my Lord*, of *Incenſe* burned for him? *&c.* And yet your *Lordſhip* knows both theſe have been done for you."

Frey, p. 35, 36. Mr. *Frey* likewiſe relates the "*Moravian* Revellings and *Idolatries*,—their *idolatrous* and ſenſual Doctrine of the *Wound Image*, and the outward *Image* of the *Saviour* of Waxed Linen, placed in the Midſt of them.—In the *Conference Hall*, the *chief Labourers* ſit round a large Table; at the upper End is an *Elbow Chair*, in which is placed a *painted Image of the Saviour*."

With what *View* theſe *Pictures* and *Images* of the *Saviour*, of the *Count* and his *Favourite*, are introduced into the *Moravian Aſſemblies*, may be conjectured from the *Count's* direct Arguments for the *Uſe* of them, and his Pleadings that the ſecond *Commandment*, which forbids them, is *now*

Max. p. 64. *aboliſhed.*——"Men were to form no *Picture before-hand*, becauſe ſure enough they would not have gueſſed right. This was the Reaſon of the ſtrict *Prohibition* againſt making *Images under the Old Teſtament.*

But

But now that the *Body* has been exhibited in *Jeſus Chriſt*, and all Nations have been told, " That is your Huſband, 'tis ſo far from being forbid, to make to ourſelves a *Likeneſs*, that we are commanded to have his *crucified Figure always before our Eyes.*"

As it may be needleſs to compare the *Altars* crowned with Flowers, Wax Tapers, Croſſes, and Crucifixes, divers painted and carved Images, Female Saints introducing Idolatries, and all theſe made Objects of divine Worſhip, in the *Papal Communion*; together with their idolatrous Uſe of *Incenſe*; —we may chiefly obſerve how carefully the *Count* has trod in the Footſteps of *Simon Magus, and other Gnoſtic Heretics, as to Females, Images, and Incenſe.*

The *Ladies* were found very uſeful to the *Gnoſtics* in making *Converts*, and retaining them; and eſteemed the moſt proper *Inſtruments* for carrying on both their *ſpiritual and carnal Purpoſes.* So that St. *Auſtin (ad Cteſiphont.)* ſays, ' There was ſcarce any *Hereſy*, which was not propagated by the Help of *Women.*'

'Tis fit our *Parallels* with the *Zinzendorfian Religion* ſhould begin with the *Prince and Leader of Heretics, Simon Magus.* " This *Deluder*, with the *Money which was to periſh with him*, bought from a public Stew an infamous *Harlot*, named *Helena*, calling her the *firſt Conception of his Mind*; Iren. p. 94.

whom he *conſtantly travelled with*; and by whoſe *Grace* Believers were to be ſaved. Being corrupted firſt by the *Angels*, ſhe paſſed by *Tranſmigration* into divers *Female Bodies*; and became in Time that famous *Helena* who occaſioned the *Trojan War*. For which Reaſon, *Steſichorus* having defamed her in his *Verſes*, was puniſhed with the Loſs of his *Eyes*; but afterwards repenting, and writing *Hymns* to her Honour, he recovered his Sight. [This would be *our* Caſe, if the *Count's Menaces and Promiſes* could take Place.] After this ſhe paſſed from one Body into another ſucceſſively, *debauched in all*, till *Simon* purchaſed her from the *Stew* where ſhe was proſtituted. This was the *loſt Sheep in the Goſpel*. And Mankind had nothing now to do, but to believe in *him*, and *her*; and to live, without Fear or Shame, in all manner of Licentiouſneſs. Wherefore the *Simonian Myſtic Prieſts* practiſe freely all Kinds of *Debauchery*. They have alſo the *Images of Simon and Helena in the Shape of Jupiter and Minerva*, to which *they pay Adoration*." See alſo *Epiphan.* p. 55.

Eccleſ. Hiſt. l. ii. c. 13.

" The Profeſſors of this *Sect*, even to our Days (ſaith *Euſebius*) counterfeiting the Gravity of the *Chriſtian Religion*, yet relapſe into the *Worſhip of Demons*, while they *fall proſtrate before the Pictures and Images of Simon and Helena*, and ſcruple not to *worſhip*

ſhip them with Incenſe, Sacrifice, and Libations."

" The Doctrine and Practiſe of the *Carpocratians* was much the ſame. Of which Sect was *Marcellina*, who was the Ruin of ſo many at *Rome*. They call themſelves *Gnoſtics*, and have *Pictures and Images of Chriſt*, made, they pretend, by *Pilate*. Theſe they *crown*, and exhibit them with the Images of *Pythagoras*, *Plato*, &c."— *Epiphanius*, who ſpeaks fuller, adds, " That they mingle theſe with the *Effigy of Chriſt*, *and adore them all promiſcuouſly; with all the Pagan Rites of Sacrifice.*" Or, as St. *Auſtin* ſpeaks, " *burn Incenſe to them.*" Iren. p. 101. Epiph. p. 108. Hær. 7.

" *Marcus the Gnoſtic*, ſeduced and corrupted ſeveral *Ladies*, ſtole other Men's *Wives*, &c. and by them perverted and corrupted his *Proſelytes.*" Iren. p. 61.

Apelles, another of them, was corrupted himſelf as to his Doctrines by *Philumene*, and in Return made a *Proſtitute of her.* " By the oracular Reſponſes of this *demoniac Virgin*, he learned to deny the Veracity of the *Prophets*, and reject the *Law of Moſes*, and *in many Writings to blaſpheme the divine Oracles.*" Euſeb. Eccleſ. Hiſt. l. v. c. 13.

Tertullian writeth thus: " The *H. Ghoſt* foreſaw an *Angel of Seduction in a certain Virgin named Philumene, transforming itſelf into an Angel of Light*, by whoſe Delu- Tertull. p. 204.

lusions *Apelles* should be taught a *new Heresy*."

P. 212. "This *Apostate from Continence*, making a Slip from one Woman to another, at length lighted upon this *Virgin Philumene*, who afterwards became a very great *Strumpet*; and, deceived by her *diabolical Possession*, wrote the *Revelations* which he learned from her." [The Book was entitled, '*The Prophecies and Revelations of Philumene.*']

All Authors, who write of *Montanus*, take Notice of his Companions *Priscilla* and *Maximilla*, the Helpers in propagating his *impure Spirit*. See *Epiphan.* p. 1058.

Epiph. p. 461. "The *Sampseans*, or *Elcesaits*, who say the *H. Spirit was the Sister of Christ*,—to this Day *adore two Women as Goddesses, sprung from the blessed Seed, Martha and Marthana*; the *Dust* of whose Feet, and very *Spittle*, a great Number of their Followers licked up, and used by way of *Amulets* and *Charms*."

The *Count's* Vanity and Presumption, in having *Incense* burned to perfume his Honour, are Proofs of his having sufficient Effrontery and Craft to obtain the Title of

2 Kings xiv. 4. the *Brazen Serpent, to which the idolatrous Israelites burned Incense*. And he has learned to copy the Reverence paid to *Epiphanes the Gnostic*. For *Clemens Alex.* (after mentioning his Doctrine of the *Commu-*

nity of Wives) acquaints us, " That he was *worſhiped* as a Sort of *God*; —*Temples* and *Altars* conſecrated to him; and that on his *Birth-day* they *ſacrifice* to him, have a *Banquet*, and ſing *Hymns*." Comp. *Epiphan.* p. 211. And 'tis obſervable, that *Incenſe* was ſo certain a Teſt both of *Pagan and Gnoſtic Idolatry*, that *Chriſtians* were not allowed to buy or ſell it, and the Traders in it were called *Purveyors for Idolatry*. Clem. Alex. p. 511. Tertull. p. 91.

That *Image-worſhip* and *Incenſe* were Part of the *Egyptian Myſteries*, we learn from Scripture; where the *Prophet* was ſhewed in a *Viſion*, " the *Idols* portrayed upon the Wall, with every Man his *Cenſer* in his Hand, and a thick Cloud of *Incenſe* going up,—in the *Chambers of Imagery*, &c." Ezek. viii. 10.

This is ſo certain, that the ſeveral Hymns of *Orpheus* (who transferred the *Myſteries into Greece)* are entitled *Fumigations*, or *Incenſe*, of ſome Sort or other. And *Manetho*, the *Egyptian Prieſt*, wrote a Treatiſe, " concerning the Manner of uſing *Incenſe in the Myſteries*." In general, ſome Artifices were employed to bring their *inceſtuous Gods and Goddeſſes*, *Iſis* and *Oſiris*, before the Eyes of the *Initiated*; in order to encourage, by their Preſence, the *acting over again the like myſtical Turpitudes*.

And it has been Matter of Remark to divers Writers, that *Idolatry and Impurity*

have been almoſt inſeparable Companions. This is clearly the Caſe in the *Egyptian and Eleuſinian Myſteries*, the Worſhip of the *Golden Calf*, and of *Baal-Peor*; the Doctrine of *Balaam*, and the *Nicolaitans*, the *Gnoſtics*, and *Zinzendorfians*, &c. [*Rev.* ii. 14, 15, 20. *Rom.* i. 22—27. 1 *Cor.* x. 7, 8.]

§ 6. But I muſt not diſmiſs the *Count* and his *Herrnhuters* without other Proofs of their *Idolatries*. Beſides the Adoration of *Images*, &c. and direct Prayers to the Side-hole, the Lips, the Cheeks, the Hands, (§ 13.) we likewiſe find them guilty of *Angel-worſhip* and *Invocation*. For Inſtance, in one of their *Hymns*:

Hymn 97. "O ye bleſt *Angels*, *Brethren* dear,
Who all, and every Member here,
Have watch'd until this Day,
Keep us ſafe alway."

Which ſtands in full Agreement with the Doctrine of *Simon Magus*. For, according to *Irenæus*, he taught his Diſciples "the *Invocation of Angels*, to be uſed inſtead of the univerſal Practice of the *Church*, ſimply and purely to *Chriſt*." And *Epiphanius*, after mentioning the abominable Impurities of the *Simonians*, ſays, "That their *Founder* denieth that *Salvation* can belong to any Man, who doth not learn theſe filthy *Myſteries*, and doth not offer ſuch Sacrifices to the *Father of the Univerſe*, *through the Principalities*

Iren. p. 98, & Comp. p. 189.

Epiph. p. 58.

cipalities and Powers."——*Tertullian* says, "The Doctrine of the *Simonian Magic*, in ſerving, or worſhiping *Angels*, is reckoned among *Idolatries*, and was condemned by St. *Peter* in *Simon* himſelf." See *Clem. Alex.* p. 978. Tertull. p. 214.

We know there were ſome *ancient Sectaries*, called *Angelitæ* and *Angelici*, from this very Species of Worſhip. And as to the *Myſteries*, *Jamblicus*, the great Patron of them, (and whoſe frequent Uſe of the Words *Angel* and *Archangel*, ſhews he has tranſcribed them from the *Scriptures*) aſſureth us, "That as an evident Damage accrues to us, if we leave out any of the *ſuperior Beings*, ſo, on account of their inviſible *Preſence* in our Sacrifices, it behoveth us not to worſhip one, and not another; but that we are to worſhip each according to his *Degree* and *Order*. But he that leaveth any *unhonoured*, confoundeth the whole," *&c.* De Myſt. § 5. c. xxi.

Among the *Papiſts* this Charge is notorious; and yet they do not ſo frequently, or ſo ardently, invocate the *Angels* as their *canonized Saints*; becauſe the *Angels*, it ſeems, have no *Merit* from Works of *Supererogation* to transfer to their Worſhipers, as the *human Saints* have. But the *Herrnhuters* are certainly in the right, in giving the Preference to the *Angels*; who are their *Brethren dear*, "of the ſame *ſpiritual*

Seed with themſelves, and to whoſe Society they are *immediately to take their Flight, and commence Angels themſelves, as ſoon as the Breath goes out of their Bodies.*"

'Tis obſervable, that the 'Apoſtle abſolutely condemneth the *Worſhip of Angels*, though under a Shew of *Humility*,' (the Worſhipers pretending it was too great *Boldneſs to addreſs God directly*, and without the *Mediation of his Miniſters.*) Yet in Reality it proceeded from their *Pride and Preſumption, and being puffed up vainly by their carnal Minds.* And our *Moravians Angel-worſhip* of courſe ſavours rankly of *Pride and Vanity*, becauſe no ſooner will they die, but they are to become Part of the *angelical Chorus*, and ſo be intitled to the ſame *Worſhip* in their Turns.

Nor is it to be wondered at, that they likewiſe pay their Adoration to the *Queen of Angels, the Virgin Mary.* Accordingly, ſays Mr. *Rimius*, "as the *Count* in his *Sermons* ſpeaks of an *Ave-Maria*, ſo the *Hymns* contain one. And *Honour* is likewiſe paid there to the *Devils* themſelves; which he very gravely approves of from the *Pulpit.*"

Sol. Call, p. 18.

The *Count*, again, is certainly right, in procuring the Favour of the *V. Mary*, for fear ſhe ſhould ſerve him ſuch a Trick as ſhe once did *Biſhop Udo.* We have his Story in a Treatiſe of *Spinellus*, called *Maria Deipara*, printed at *Cologn*, 1619, *with Licence*

Licence and Approbation. " *Biſhop Udo*, Spinell. p. 680. though much devoted to the *V. Mary*, and taught by her, yet abandons himſelf to Vice, *debauching the Nuns and Abbeſſes.* But one Night, while in the *very Act*, he hears a Voice,

Ceſſa de ludo; luſiſti jam ſatis Udo.

He deſpiſeth the Voice; hears it louder the ſecond Night, and the third; but ſtill repenteth not in the leaſt. At length the *Virgin* comes down, with *Chriſt* and other *celeſtial Inhabitants*, and pulls him out of Bed from the *Embraces of the Abbeſs. Chriſt*, having heard the whole Charge againſt him, orders an Angel firſt to *cudgel*, and then *behead* him, which was done."—" This, adds our *Author*, was not a *Viſion*, or *Dream*; but ſeen with open Eyes, and well atteſted."

The exceſſive Worſhip of the *Virgin* in the *Papacy* is too notorious to be inſiſted on. And we find a pretty *ancient Sect of Heretics*, called *Collyridians* (from a *Cake* offered to the *Virgin Mary*) " who proceed to that Degree of *Madneſs*, as to inſtitute *Aſſemblies for her Worſhip*, and zealouſly obtrude her upon us as a *Goddeſs*, &c."—I don't ſay this was any *Gnoſtic Fancy*. *Epiphanius* calls it " a *new Notion*, and a *diabolical Suggeſtion*, chiefly among ſome *Women*." Epiph. p. 1054, 1058.

In what particular Reſpect, or to what Degree,

Degree, *the Devil is honoured in the Moravian Hymns, and the Count's Pulpit*, doth not appear. But more Reaſons than one may be aſſigned, why ſome *diſtinguiſhing Reſpect* ſhould be paid him by the *Count*. 1ſt, Becauſe "*Satan* plays the *Devil* indeed with his Followers, whenever they diſobey his Orders." 2dly, Becauſe he was had in ſo great *Honour by the Valentinians and Carpocratians*. "The *Valentinians*, ſays *Irenæus*, teach the *Devil* to be the *Creature* of the *Maker* of the Univerſe;—but to be *more knowing* than the *Maker*, who is of the *Animal* Seed; but the *Devil* of the *Spiritual*." —— *Tertullian* ſpeaks in like Manner; "They affirm the *Devil* to be the Work of *Demiurgus*, and call him the Governor of the World; and defend him as being more knowing of Things above, by Means of his *ſpiritual Nature*, than *Demiurgus*, who is of the *animal Nature*." To which he ſubjoins this ſmart Obſervation; "He certainly deſerves the *Preference with them*, *cui omnes Hæreſes procurantur*, for whom all their *Hereſies* are procured; or, who is the *Procurator* of all their *Hereſies*."

Iren. p. 26.

Tertull. p. 259.

Epiphanius gives an Account of a Sect of *Heretics* called *Satanians*. "*Satan*, ſay they, is a very *great* and *potent* Perſon, and Author of much Miſchief. Why, therefore, ſhould we not chiefly fly to him, and *adore*

Epiph. p. 1069.

 him,

him, honour, and praiſe him, that for our *flattering Worſhip* he may do us no Harm, but pardon us as being his own *Servants?* Hence they call themſelves *Satanians.*"

Much of what hath been ſaid may ſerve for a fair *Specimen*, how induſtriouſly both *Moravians* and *Papiſts* have been raking in the Kennels of the moſt *infamous Heretics*, in order to drag out Materials towards building their *Churches.*

§ 7. A few Things more and I have done. Though the *Moravians* ſometimes call *receiving the Sacrament the Devil*, and treat it in a moſt contemptuous Manner: The *Count* at other Times, ſeemingly at leaſt, ſpeaks of it in more honourable Terms;— but yet in ſuch a *groſs* Manner, as if he intended to turn the whole into *Ridicule.* Theſe are the *Count's* and *Synod's* Thoughts of the *Lord's Supper.* They ſay, "In the *Lord's Supper* we are very far from teaching *Tranſubſtantiation*, although we believe and experience the moſt intimate Participation of that once tormented Body, after a Way ſimilar to the firſt Inſtitution, when he took the *Bread* into his Hands, which were *quite moiſt with Agony-Sweat*; ſo that there might be *a real kneading together of his Body into the Bread.*" Fol. Hiſt. p. 42.

The *Count* elſewhere ſpeaks more plainly and fully. "When he ſtood already half-dead Max. p. 174.

dead before his *Diſciples*,— he took the *Bread* in his *Hands*, which of courſe, while he held it, was ſo *penetrated with his moiſt dying Sweat*, that when he bleſſed and broke it for his *Diſciples*, it was *indeed mixed with his Body*, and the *Effluvia* thereof. And when he took the *Cup*, ſome of his *Tears* dropt into it, and alſo of the *Blood*, which was now ready, through Anguiſh, every where to extravaſate. Thus they eat *not only Bread, but therewith took in real Particles of his Death-ſtruck and excruciated Body; and drank not only Wine, but a Tincture of his Blood therein.*"

The *Count* makes here a plain Declaration againſt the *Popiſh Doctrine of Tranſubſtantiation*; but, as it was then his Intereſt to be well with the *Lutherans*, he admits their Doctrine of *Conſubſtantiation*; that the Body and Blood of *Chriſt are preſent together with the Subſtance of Bread and Wine*. But as, in proving his Point, he hath unwarrantably forged two or three new Articles of *Goſpel Hiſtory*; and eſpecially has taught, in a Manner *peculiar* to himſelf, that this *Myſtery* was effected by that crude, groſs, and nauſeous Idea of *the Saviour's moulding the Bread with his ſweaty Hands*; the Virtue whereof ſtill continues, as the *Moravians experience*;—the *Lutherans* muſt undoubtedly have him and his Fictions in Abhorrence.

The

The *Count* is ſo well acquainted with the *Hiſtories* of the *Heretics*, at leaſt the *Latin Tranſlation* of them, that, in explaining the *Elements in the Sacrament, as conſubſtantiated through the Saviour's Tears, and Anguiſh, and Sweat*, he ſeems to have taken the Hint from the *Valentinians*; "who affert, ſays *Irenæus*, that the corporeal Elements and Subſtances of Things were made of the *Fear, and Sadneſs, and Diſtreſs, and Sweat of Enthymeſis* (or *Achamoth*)." Or, according to *Tertullian*, "that the World was made of thoſe *Materials*, which *Achamoth* produced by being in *Fear and Dread, in Sadneſs and Sweating*."

Iren. p. 21, 27.

Tertull. p. 222.

But the Manner of receiving the *Sacrament* among the *Heretics*, was ſo *inconceivably horrid and obſcene*, that one would *hope* at leaſt (ſome *Suſpicions* forbid me to ſay more) that the *Moravians* are not their *Followers in this Particular*.

§ 8. It may not be amiſs to mention ſome of the *miraculous Gifts* among our *Moravians*, in common with *Gnoſtic, Papiſtical, and other Impoſtors*.

"The *Chantors* of the Society, ſays the *Count*, have received a particular, and almoſt *inimitable Gift of God*; for their *Songs* are always a *connected Repetition* of the Matters that had been preached juſt before." [It was an eaſy Matter to prepare a *ſuitable Hymn*

Rim. p. 10.

Hymn before-hand, for them to echo out afterwards.]

P. 10. "Some of these People, whether Day or Night, are appointed by *Rotation* to pray for the *Society*. And, what is most remarkable, these People, without Call, Clock, or Watch, are acquainted by an *inward Feeling*, when their Hour comes." [This Gift not so constant in *Popery*. For sometimes "the *V. Mary* is so kind as to come and do the Duty of their *Saints*, when they *oversleep* themselves.—Sometimes "the *lazy Monks* are called up by an *Angel* to their *Matins*; or a departed *Saint* ariseth, and rouseth them to their *Prayers*."]

Ribaden. P. 155.

Balingh. Jan. 6.

Henriquez, p. 17.

These *Miracles* are particularly remarkable in the *Voyages of their Missionaries*: "When the *Saviour* directs them, they perform amazing Things; Things which no Art, no human Precaution, could ever attain to. The *Count* himself made a Voyage in *eleven Weeks*, which another could not compass in less than *sixty-six*, because he was in the *Hands of Men*.—The *Saviour* directs his People in a quite *wonderful Manner*. Could we, says the *Count*, but have a *Couple of Ships*, then we should see *Wonders*.—The *Saviour* would land us where never any body landed, *&c.*—*This would cost nothing to the Saviour*; *it would be a Play to his Angels*." [As if it would cost the *Saviour* more to get them *two Ships*, than

Rim. p. 23, 25.

than do *Miracles* for them upon the Sea. See *Rimius.*]

The *Papiſts* have the Advantage over the *Herrnhuters* in theſe Wonders; and I could bring above twenty Inſtances from their *Legends*, of *Saints* carried ſwiftly on *Dolphins* Backs, or their own *Cloaks*, or even on a *Leaf* of a Tree, through *Rivers and Seas.* And one of their *Biſhops*, *Peter de Natalibus*, a Man of *equal Veracity with Biſhop Zinzendorf*, aſſures us, "That St. *Baſilides* and his Companions, by the *Direction of Chriſt*, went to the Sea-ſhore, where they found a *Ship* ready prepared for them; in which *Chriſt himſelf was the Pilot, and Angels the Rowers.* And that, being refreſhed with Bread from *Heaven*, they ſailed over the Sea *in one Night to Aurelia in Italy, from the Eaſtern Parts of the World.*" Pet. de Natal. l. v. c. 103.

What in like manner we read "of the *Sham Miracles* of *Sim. Magus*, of *Marcus*, who ſeduced a great Number of ſilly Men and Women, by *wonderful Appearances*; and of other *Heretics:* Theſe are uſually aſcribed to *ſatanical and magical Operation*, or mere *Impoſture and Fraud.*" Nor indeed is it to be ſuppoſed, that *God ſhould work Miracles*, in order to give ſuch a *venerable Sanction to a Lie and a Cheat.* Iren. p. 56, 188.

And here we muſt not forget that ludicrous, but profane *Cheat*, put upon poor Mr. *Bell.*

Bell. Which I ſhall recite in the Words of
Whitf. p. 13. Mr. *Whitfield.*— "I have been told of a ſingular Expedient made uſe of by Mr. *Peter Boehler*, one of the *Brethren's* Biſhops, in order to ſtrengthen the *Faith*, and raiſe the drooping Spirits of Mr. *William Bell*; who hath been unhappily drawn in, with ſeveral others, to be one of their *Agents*. It was this:—It being Mr. *Bell's Birth-day*, he was ſent for from his Houſe in *Neville's Alley*, *Fetter-lane*; but for a while, having had ſome Words with Mr. *Boehler*, he refuſed to come: At length he complied, and was introduced into a *Hall* in the ſame *Alley*; where was placed an *artificial Mountain*, which, upon ſinging a *particular Verſe*, was made to *fall down*; and then behind it was diſcovered an *Illumination*, repreſenting *Jeſus Chriſt* and *Mr. Bell* ſitting very near, or *embracing each other*; and out of the *Clouds* was alſo repreſented, *Plenty of Money falling round Mr. Bell and the Saviour.*

This Story ſeemed to me ſo incredible at the firſt hearing, that, though I could not doubt the Veracity of the Relator, yet, fearing he might be miſinformed, I ſent for him again; and he aſſured me that Mr. *Bell* told this Story himſelf ſome Time ago in Company, and a Perſon of good Reputation of that Company related it to an Acquaintance of mine."

Beſides

Beſides the Uſe of *Images* among the *Moravians*, and indulging their Vanity and Debauchery on *Birth-days*, we find them very convenient for *ruining their dear Brethren*, and cheating them of their all. And it is the general Way of *Impoſtors*, by Variety of *juggling Tricks, to pick the Pockets of the Credulous*, for the Support of their *own Vices*. *Irenæus* ſays particularly of the *Valentinians*, " That they are not willing to inſtruct *all*, but only thoſe who will pay a *high Price for ſuch great Myſteries*. For theſe Practices are not like what our *Lord* ſaid, *Freely ye have received, freely give*; but *ſtrange and miraculous, and deep Myſteries*, and with great Labour effected, for the *Lovers of a Lie*. For who would not ſpend all that he has to learn, *&c.*" Iren. p. 21.

§ 9. As a Caution to all *Proteſtants*, it ſhould be recollected in how many Inſtances a Conformity has been ſhewn between *Moravians* and *Papiſts*, in Doctrine and Practice; with this freſh Declaration of the *Count*, " That he has even been *perſecuted* for having maintained, that the *Pope was not Antichriſt*." Rim. p. 20.

Nor ſhould we forget his calling " *Proteſtants* and their *Teachers* —*Unbelievers, Atheiſts, Idolaters, Satan's Profeſſors*;— *ſaucy, impudent, ignorant Deceivers, Sacrament-Bablers*; adding, that the *Proteſtant* P. 8, 33. Sol. Call, p. 14.

ant Religion is a *Samaritan* Conſtitution, [*ſchiſmatical, and worſhiping we know not what*] a *Laodicea*, [*luke-warm, to be ſpewed out of Chriſt's Mouth*]." And he gives
P. 13. the World to underſtand, " *That his Sect will ſo far weaken the Proteſtant Conſtitution, as to leave nothing of it but a Caput mortuum.*" This will fully convince us, that *Count Zinzendorf* and his *Herrnhuters* are much better fitted to ſeek Protection and Encouragement in ſome *Popiſh Country*, than in any *Proteſtant Communion.*

And if we take in their Profeſſed Decla-
Frey, p. 17. rations, " That all Godlineſs, all Devotion, all Piety, are no more than ſo many Snares of the *Devil*;—and that they have more than once openly declared in their *Meetings*, that they would not give over, till they had driven *Pietiſm* out of the *Community*, Root and Branch, *&c.*"—we may then fairly ſubmit it to the Judgment and Conſcience of every impartial Perſon, whether the *Society of the United Brethren* do not richly
Rem. p. 4. deſerve what the *Count* ſays " is the Aim of their Opponents, namely, *to exclude the Brethren's Churches* from occupying any Place in the general Body of *Chriſtians*;—and to deprive them likewiſe of *all Civil Toleration* in any Nation of the Globe, from South to North, from Eaſt to Weſt." —But laſtly, if we bear in Mind their complete *Syſtem of Impurities and Blaſphemies*,

more eſpecially that ſhocking Doctrine ſo often mentioned, that the *final Happineſs of Heaven* will conſiſt in their being *metamorphoſed into Female Angels, for a carnal Enjoyment of Chriſt in his human Nature, in the eternal Bed-chamber*;—we cannot but judge, that the Lewdneſs and Wickedneſs even of a *Mahomedan Paradiſe* fall exceedingly ſhort of the *Zinzendorfian*; and muſt leave it to the *Word* and *Will* of the *Saviour*, '*Whether the Dragon and his Angels ſhall not be caſt out, and no Place at all be found for them in Heaven.*'

F I N I S.

ADDENDA.

PAGE 72, line 6, after *Scripture*, add, As the *Count* has always the *immediate Direction of the Saviour*, to ſupply the *Defects of Scripture*; this comes up to "the Diſciples of *Sim. Magus*. For in whatever Points the *divine Writings are ſilent*, theſe they ſay *God has revealed to them.*"

Theodor. Vol. iii. p. 490.

Page 88, l. 2, after *Judges*, add,

PARALLEL.

Thoſe Mongrels, the *Valentinians*, appear to have had the true *Chriſtians* in Contempt and Deriſion on the ſame Account. For, ſays *Irenæus*, "after all their *odious* and *irreligious* Things, they inveigh againſt us who live in the Fear of *God*, even as to *Thoughts* and *Words*, as *mere Idiots*, *who know nothing*; extolling themſelves as the *perfect and elect Seed.*"

Iren. p. 31.

Page 91, l. 16, after *Bedchamber*, add, That all *Souls are Females*, need not have been ſuppoſed to be a *peculiar Fancy of the Count's*; it having been obſerved before by *Irenæus*, in *expreſs Words*: "Theſe incurable Madmen (the *Valentinians*) ſay, they are of the *ſpiritual* and better Seed, and therefore ſhall *aſcend higher*, and paſs into the *Plenitude* to their *Huſbands*; for they are *Females* by their own Confeſſion."

Iren. p. 182.

A N

Expoſtulatory Letter,

Addreſſed to

NICHOLAS LEWIS,

COUNT ZINZENDORFF,

AND

Lord Advocate of the UNITAS FRATRUM.

By GEORGE WHITEFIELD, A. B.

Late of PEMBROKE-COLLEGE, Oxford,

AND

Chaplain to the Right Honourable the Counteſs of Huntingdon.

O fooliſh Galatians, who hath bewitched you? Gal. iii. 1.

LONDON:

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MDCCLIII.

A N

Expoſtulatory Letter, &c.

My Lord,

ALTHOUGH I am perſuaded that nothing hath a greater tendency to ſtrengthen the hands of infidels than the too frequent altercations between the profeſſors of chriſtianity; yet there are certain occaſions, wherein the neceſſary defence of the principles of our holy religion, as well as the practice of it, renders public remonſtrances of the greateſt uſe and importance. The ſacred pages afford us many examples of this nature. When *Aaron* was prevailed on by the *Iſraelites*, to make a golden calf, and offer ſacrifice to it, what a holy indignation did *Moſes* expreſs both againſt him and them?----When *Peter* and *Barnabas* were carried away with the diſſimulation of

the *Jews*, how openly did the apoſtle *Paul* withſtand them to the face, and reprove them before all, becauſe they were to be blam'd? And when this ſame apoſtle ſaw the churches of *Corinth* and *Galatia* in danger of being drawn away from the ſimplicity of the goſpel, what a fervent teſtimony did he bear againſt the authors and abettors of ſuch a deſtructive ſcheme?

I mention theſe inſtances, my lord, becauſe I hope they will ſerve as a ſufficient apology for my troubling your lordſhip with this letter.---For theſe many years laſt paſt have I been a ſilent, and, I truſt I can ſay, an impartial obſerver of the progreſs and effects of *Moravianiſm* both in *England*, and *America*; but ſuch ſhocking things have been lately brought to our ears, and offences ſwell'd to ſuch an enormous bulk, that a real regard for my King, my country, and, if I am not greatly miſtaken, a diſintereſted love for the ever bleſſed *Jeſus*, that King of kings, and the church which he hath purchaſed with his own blood, will not ſuffer me to be ſilent any longer.

Pardon me therefore, my lord, if at length, though with great regret, as the ſearcher of hearts knows, I at length am conſtrained to inform your lordſhip, that you, together with ſome of your *leading* brethren, have been unhappily inſtrumental in miſguiding many real, ſimple, honeſt-hearted chriſtians; of diſtreſſing, if not totally ruining numerous families; and introducing a whole *farrago* of ſuperſtitious, not to ſay idolatrous fopperies into the *Engliſh* nation.

For my own part, my lord, notwithſtanding a folio that hath been publiſhed (I preſume under your lordſhip's direction) about three years ago, I am as much at a loſs as ever to know what were the principles and uſages of the ancient *Moravian* church; but if ſhe was originally attir'd in the ſame garb, in which ſhe hath appeared of late amongſt many true-hearted though deluded proteſtants, ſhe is not that ſimple, apoſtolical church the *Engliſh* brethren were made to believe ſhe was about twelve years ago. Sure I am, that we can find no traces of many of her preſent practices in the yet more ancient, I mean the primitive churches, and

which

which we all know were really under an immediate, and truly apoſtolical inſpection.

Will your lordſhip be pleaſed to give me leave to deſcend to a few particulars? Pray, my lord, What inſtances have we of the firſt chriſtians walking round the graves of their deceaſed friends on *Eaſter-day*, attended with hautboys, trumpets, *French* horns, violins, and other kinds of muſical inſtruments? Or where have we the leaſt mention made of pictures of particular perſons being brought into the firſt chriſtian aſſemblies, and of candles being placed behind them, in order to give a tranſparent view of the figures?----Where was it ever known that the picture of the apoſtle *Paul*, repreſenting him handing a gentleman and lady up to the ſide of *Jeſus Chriſt*, was ever introduced into the primitive love-feaſts?----Or do we ever hear, my lord, of incenſe or ſomething like it being burnt for him, in order to perfume the room before he made his entrance among the brethren?---Or can it be ſuppoſed that he, who, together with *Barnabas* ſo eagerly repelled the *Lycaonians*, when they brought oxen and garlands in order

order to ſacrifice unto them, would ever have ſuffered ſuch things to be done for him, without expreſſing his abhorrence and deteſtation of them? And yet your lordſhip knows both theſe have been done for you, and ſuffered by you, without your having ſhewn, as far as I can hear, the leaſt diſlike of them at all *.

Again, my lord, I beg leave to enquire, Whether we hear any thing in ſcripture of eldreſſes or deaconeſſes of the apoſtolical churches ſeating themſelves before a table covered with artificial flowers, againſt that a little altar ſurrounded with wax ta-

* I might here take notice of the married women's being order'd to wear blue knots, the ſingle women pink, and thoſe that are juſt marriageable, pink and white; the widows that are paſt child-bearing, white, and thoſe that are not ſo, blue and white; and alſo of the epiſcopal knot of Mrs. *Hannah Nitſchman*, (who is, I am informed, the preſent general eldreſs of the congregation) which is ſometimes of a purple, and ſometimes of a roſe colour. Theſe, with many other fanciful things, might be conſidered; but my mind at preſent is too full of concern to dwell upon any thing but what more immediately ſtrikes at the welfare of ſociety, and what hath a ſtill more fatal tendency to draw away unwary ſouls from the ſimplicity of the goſpel.---Would to God I could with a ſafe conſcience be excuſed even from this!

pers,

pers, on which ſtood a croſs, compoſed either of mock or real diamonds, or other glittering ſtones? And yet your lordſhip muſt be ſenſible, this was done in *Fetter-Lane* chapel, for Mrs. *Hannah Nitſchman*, the preſent general eldreſs of your congregation, with this addition, that all the ſiſters were ſeated in *German* caps, and cloathed in white, and the organ alſo illuminated with three pyramids of wax tapers, each of which was tied with a red ribbon, and over the head of the general eldreſs was placed her own picture, and over that (*horreſco referens*) the picture of the ſon of God.---A goodly ſight this, my lord, for a company of *Engliſh* proteſtants to behold! Alas! to what a long ſeries of childiſh and ſuperſtitious devotions, and unſcriptural impoſitions muſt they have been habituated, before they could ſit as ſilent and tame ſpectators of ſuch an antichriſtian ſcene.--Surely, had *Gideon*, though but an old teſtament ſaint, been preſent, he would have riſen and pull'd down this, as he formerly did his father's altar.---Or had even that meek man *Moſes* been there, I cannot help thinking but he would have addreſſed

your

your lordſhip, partly at leaſt, in the words with which he addreſſed his brother *Aaron*, "What did this people unto thee that thou "haſt introduced ſuch ſuperſtitious cuſtoms "among them?*"

But this is not all, I have another queſtion to propoſe to your lordſhip. Pray my

* A like ſcene to this was exhibited by the ſingle brethren in a room of their houſe at *Hatton-Garden*. One of them who helped to furniſh it gave me the following account.---The floor was covered with ſand and moſs, and in the middle of it was paved a ſtar of different coloured pebbles, upon that was placed a gilded dove, which ſpouted water out of its mouth into a veſſel prepared for its reception, which was curiouſly decked with artificial leaves and flags; the room was hung with moſs and ſhells; the count, his ſon, and ſon-in-law, in honour of whom all this was done, with Mrs. *Hannah Nitſchman* and Mr. *Peter Boehler* and ſome other labourers were preſent. Theſe were ſeated under an alcove, ſupported by columns made of paſte-board, and over their heads was painted an oval, in imitation of marble, containing the cyphers of count *Zinzendorff*'s family.---Upon a ſide-table was a little altar covered with ſhells, and on each ſide the altar was a bloody heart, out of, or near which proceeded flames. The room was illuminated with wax tapers, and muſicians placed in an adjacent apartment, while the company performed their devotions, and regaled themſelves with ſweetmeats, coffee, tea, and wine. After this the labourers departed, and the ſingle brethren were admitted in. I am told that moſt, if not all, of theſe leading perſons were preſent alſo at the celebration of Mrs. *Hannah Nitſchman*'s birth-day before-mentioned.

lord, did any of the apoſtles or *leaders* of the primitive churches ever uſurp an authority, not only over people's conſciences, but properties alſo, or draw in the members of their reſpective congregations to diſpoſe of whole patrimonies at once, or to be bound for thouſands more than they knew in their own conſciences they were worth? And yet your lordſhip knows this has been done again and again, in order to ſerve the purpoſes of the *brethren* for ſeveral years laſt paſt; and that too, at, or very near the time, when, in order to procure an act in their favour to go abroad, (which now appears to be rather a ſcheme to ſettle at home) they boaſted to an *Engliſh* parliament how immenſely rich they were.*

Your

* M. *Rimius*, aulic counſellor to the late king of *Pruſſia*, in a treatiſe lately publiſhed, I think makes it plainly appear, that the agents for the *Moravian* affairs, have miſinformed the parliament in ſeveral reſpects, and upon the whole, treated that auguſt body little better than the *Gibeonitiſh* ambaſſadors once treated *Joſhua*, the captain of the Lord's hoſt.---To this I refer the reader. It is wrote with great candour, and contains ſuch inconteſtible proofs of the many dangerous principles and practices of the *leading* brethren, that muſt, I think, conſtrain all that read it to ſay, "*My ſoul* "*come not thou into their ſecret, and to their aſſembly, mine* "*honour be not thou united.*"

I

Your lordſhip cannot but be ſenſible, that at this preſent time you ſtand indebted to ſundry perſons to the value of forty thouſand

I ſuppoſe it was a conſciouſneſs of this, that induced Mr. *Coſſart*, one of the Count's *chief* agents, to ſuggeſt to Mr. *Linde* ſometime before its publication, that it would be as good as three hundred pounds in his way, if Mr. *Rimius* his book could be ſuppreſſed. This looks bad; but I think it was ſtill worſe in another of the brethren roundly to affirm, in order to quiet ſome who were diſſatisfied by reading this book, that the author of the above-mentioned treatiſe, was one that perſonated Mr. *Rimius*, and that the whole was lies. Whereas they cannot but know, that this gentleman reſides in *Oxenden-ſtreet*, and addreſſed his book to his grace the lord archbiſhop of *Canterbury*, by permiſſion, and that he proves almoſt every word he ſays, from the brethren's own writings. the above-mentioned brother was pleaſed to add, that the real M. *Rimius* was a friend, and therefore would not write againſt them. I anſwer, that I verily believe he *therefore* wrote, as God knows I do, becauſe he is a friend; or to uſe his own words, "from a ſtrict regard to truth, juſtice, and the public good." ---And I think, if inſtead of adding ſin to ſin, by continuing ſtill to miſguide, enſlave, and put out the eyes of many of God's dear children, who I am perſuaded, know no more of their ſecret myſteries and intended purpoſes, than thoſe who never heard of them at all, it would ſhew a much better ſpirit in the *leading* brethren, either publicly to refute, or ingenuouſly confeſs, and amend the things laid to their charge.---This is what God and the world may juſtly require at their hands, and without this, I cannot ſee how they can expect any future bleſſing from above; ſince the

ſand pounds ſterling; and unleſs ſome of your brethren had agreed to ſtay ſix years for about twenty thouſand pounds, due to them (tho 'after the expiration of that term, as they have no ſecurity, in all probability they will be juſt where they are now) and if the other creditors alſo, upon conſideration of ſome bonds given, and mortgages made for principal and intereſt, * had not agreed to ſtay four years, for twenty one thouſand pounds more, many of the poor *Engliſh* brethren, who, out of I know not what kind of infatuation, have not only given their all, but have been bound for thouſands more than they are able to pay, muſt either have immediately become bankrupts,

wiſeſt of men hath told us, that *He that covereth his ſins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall have mercy.* Grant us all this mercy, heavenly Father, for thy dear ſon's ſake !

As I am not perſonally acquainted with Mr. *Rimius*, I take this opportunity of informing him, that it is the deſire of many, that the *Latin* Appendices may be tranſlated into *Engliſh*, and the whole printed in a ſmall edition, in order to make it more extenſively uſeful.

* The buildings in *Yorkſhire*, *Bedfordſhire*, &c. Beſides this, there are ſome thouſands due to others, upon bond, and many thouſands to a particular gentleman, for which the Count has mortgaged one of the *German* ſettlements : I think it is *Marienburg*.

and thereby the creditors perhaps, not have had a ſhilling in the pound, or have been obliged to ſhut up their ſhops, go to priſon, or be turned out into the wide world, to the utter ruin of themſelves and families.

The diſtreſs and anguiſh of mind that hundreds have been involv'd in upon this very account, is, I believe, unſpeakable.* And the bare reflection upon it, whilſt

I

* Since my writing this I have been told of a very ſingular expedient made uſe of by Mr. *Peter Boehler*, one of the brethren's biſhops, in order to ſtrengthen the faith, and to raiſe the drooping ſpirits of Mr. *William Bell*, who hath been unhappily drawn in, with ſeveral others, to be one of their agents. It was this,--- It being Mr. *Bell*'s birth-day he was ſent for from his houſe in *Nevil's-alley*, *Fetter-lane*; but for a while, having had ſome words with Mr. *Boehler*, he refuſed to come: at length he complied, and was introduced into a hall, in the ſame alley, where was placed an artificial mountain, which, upon ſinging a particular verſe, was made to fall down, and then behind it was diſcovered an illumination, repreſenting *Jeſus Chriſt* and Mr. *Bell*, ſitting very near, or embracing each other; and out of the clouds was alſo repreſented plenty of money falling round Mr. *Bell* and the Saviour. This ſtory appeared to me ſo incredible at the firſt hearing, that, though I could not doubt the veracity of the relator, yet fearing he might be miſinformed, I ſent for him again, and he aſſured me that Mr. *Bell* told this ſtory himſelf ſometime ago in company, and a perſon of good reputation of that company related it to an acquaintance of mine. May God grant him and all others who have

I am writing makes my heart almoſt bleed within me.--Who, who but themſelves, my lord, can tell the late perplexity of their minds, who have been already arreſted, or obliged to break off their reſpective partnerſhips? Or what words can expreſs the great concern Mr. *Freeman* and Mr. *Thomas Grace* muſt have been neceſſarily under, when they found that bills had been drawn in their name unknown to them, to the value of forty-eight thouſand pounds?* And how pitiable, my lord, muſt the preſent circumſtances of young Mr. *Rhodes* be, who, to ſtop a little of the above-mentioned gap, was prevailed on, your lordſhip knows by whom, about eighteen months ago, to ſell his eſtate of above four hundred pounds a year, and went or was ſent off very lately, as

have been undeſignedly concerned, a more ſure and ſtable prop for their faith, even his own word, in which he cauſes his people to truſt. Then, and not till then, even upon the greateſt emergency, they may without any fanciful repreſentations boldly ſay, "*Who art thou, O great* "*mountain: before the Lord* Jeſus, *our all conquering* Ze-"rubbabel, *thou ſhalt become a plain.*"

* This Mr. *Grace* told me himſelf in publick company; he and Mr. *Freeman* live in *Throgmorton-ſtreet.*

as I am aſſured to *France* (leaving a deſtitute mother behind him) only with twenty-five pounds, for the payment of which he left his watch, beureau, horſe and ſaddle? †

Theſe are but a few inſtances, my lord, amongſt many, indeed too too many, that might be given. The brethren's agents, and thoſe concerned with them can beſt tell what horrid equivocations, untruths and low artifices have been made uſe of to procure

† The caſe of this Mr. *Rhodes* is very ſingular.---- He was of mean birth and occupation, but upon the unexpected falling of many lives, became ſuddenly poſſeſſed of an eſtate of above four hundred pounds a year; and to ſerve the brethren, after many importunities, he was induced to diſpoſe of it. Mr. *Lee* the banker purchaſed it, and Meſſrs. *Freeman* and *Grace* received ſix thouſand pounds of the money towards what was due to them. Beſides this, Mr. *Rhodes* was bound for many thouſands more. This made him very uneaſy, and fearing the conſequence, he one afternoon, about ten weeks ago, ſtole an interview with two ſingle brethren, and beſeeched them for Chriſt's ſake, to let him have twenty five pounds, for the payment of which he left them his watch, beureau, horſe and ſaddle. He then took his leave, ſaying, in all probability, he ſhould never ſee them any more, and having nothing to ſpare to leave behind for his poor mother, (who I hear is ſince dead) was content to ſend her a few parting lines: ſince he has been gone, the horſe, watch, beureau

cure money, at high intereſt, wherever it was to be had, in order to keep up the brethren's credit, in that poor lame manner, it hath been kept up for a conſiderable time. Was the whole ſcene to be opened, I believe every one would be of opinion, that ſuch an eccleſiaſtical project, never was heard of before in any part of his majeſty's dominions.

This, my lord, the *Royal-Exchange* hath long ſince rung of; and if the ſame part hath been acted abroad * how many families muſt have been ruined there, how many more be yet ruined, in order to fill up the preſent *Engliſh* chaſm; and conſequently what loads of guilt, muſt needs lie at the door of ſomebody?---Surely, the

beureau and ſaddle were ſold for twenty ſeven pounds three ſhillings; ſo that the young man has the balance in bank. God grant, that this may prove the laſt perſon that may be impoſed on in this way!

* It appears too plain from Mr. *Rimius* that this hath been the caſe. And no wonder, ſince he quotes this aſſertion of the counts from his own writings, "The "*œconomiſts* of the ſociety may ſay to a young "rich man: Either give us all thou haſt, or get thee "gone."

Lord

Lord of all Lords, whoſe eyes are like a flame of fire, and who requires truth in the inward parts, will one day or other viſit for theſe things, by bringing to light the hidden things of darkneſs, and thereby making manifeſt the counſels of the hearts.

I need not inform your lordſhip, that *Babels* are generally ſuffered to be built pretty high, before God comes down to confound the language of the builders. If knaves are employed (as commonly they are) God's honour is concerned to diſcover them. And if any of his own children are undeſignedly drawn in, (which is frequently the caſe) he, who hath promiſed not to ſuffer them to be tempted above what they are able to bear, will in mercy ſome way or ther, rebuke the tempter, and make a way for them to eſcape. It's true, this, in publick concerns, may ſometimes expoſe them to a little worldly contempt, and, for a while they may ſeemingly be cruſhed under the rubbiſh of the fallen fabrick, but even this ſhall work together for their good; and happy will it be for them, if after all, they

at length learn this important leſſon, *viz.* That it is dangerous, upon any pretence whatſoever, to go from the written word, or give up their conſciences to the guidance of any man, or body of men under heaven. This your lordſhip well knows is what weak and unſtable ſouls are too apt to do, and artful and deſigning men, who are fond of power, eſpecially if naturally they are of an ambitious turn of mind, eaſily catch at the pleaſing bait. But honeſty, my lord, will be found to be the beſt policy after all; and therefore, God forbid, that any who call themſelves the followers of the Lamb, ſhould glory in any thing ſave the croſs of Chriſt.

At preſent, I ſhall add no more, but earneſtly ſaying *Amen* to that part of the brethren's litany, however exceptionable in other reſpects, "From untimely projects, "and from unhappily becoming great, keep "us our good Lord and God:" and as heartily praying, that the glorious *Jeſus* may proſper all that is right, and give grace

to

to correct and amend all that is wrong, among all his people of all denominations,

I ſubſcribe myſelf, My Lord,

Your Lordſhip's moſt obedient

humble Servant,

London, April 24, 1753.

GEORGE WHITEFIELD.

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